

REFORMED CHURCH MESSENGER

A Hymn of Praise

(Written by the Rev. Amos Casselman at the age of 81)

I give myself, dear Lord, to Thee,
My life, my store, my all;
Whate'er I have Thou gavest me—
Thy gifts both large and small.

All that I am or hope to be,
In body, soul, and mind,
Must come at last alone from Thee,
Who art so wondrous kind.

Then I will love Thee more and more,
And sing aloud Thy praise;
I'll worship and Thy name adore
Throughout my passing days.

I'll praise Thee with my heart and voice
For blessings rich, untold;
And with the angels I'll rejoice
To dwell within Thy fold.



GOOD FELLOWSHIP CLASS

St. Paul's Church, Butler, Pa., the Rev. Francis R. Casselman, pastor

PHILADELPHIA, FEBRUARY 12, 1931

English Churches I Like

By CARL J. WEBER

VII. PUDDLETOWN

Did you ever hear of Puddletown? Until a day or two before my visit, I had never heard the name. It is not a particularly attractive one. Compared with Tintern or Grasmere or Sulgrave or Wimborne, "Puddletown" is an unusually homely appellation. Apparently Thomas Hardy thought so too, for when he came to describe the place, he called it Weatherbury!

It was to visit the Weatherbury of "Far from the Madding Crowd" that I hunted up Puddletown, and found it not many miles beyond Bere Regis. The old Church stands in the center of things there, and Hardy's book furnishes an excellent introduction to the ancient structure.

"The tower," we read, "was a square erection of fourteenth century date, having two stone gargoyle." A close examination of the picture will indicate the gargoyle near the top of the tower. "The West front of the Church tower rose distinct and lustrous, the vane upon the summit bristling with rays" from the afternoon sun. It was by mere chance that I arrived at Puddletown just in time to take a picture of the West front made "lustrous" by the sun.

To get the picture, I had to imitate Hardy's sturdy character, Gabriel Oak, who "reached the Churchyard and passed around it." This brought me near the north porch, which recalled an interesting episode in the famous novel.

For "Troy entered the Churchyard and went immediately to the corner on the obscure side of the tower, screened to a great extent from the view of passers along the



road. He groped along the wall till he found himself round at the north side. Here he entered the porch and fell asleep."

Standing just outside the stone wall and in sight of the north porch and of the churchyard and of the tower and of the

weather-vane on its summit and of the lustrous western front and of the gargoyle, I was again aware of the vividness with which Thomas Hardy saw the actions of his characters. This old Church was no longer a mere relic of fourteenth century builders, but was an old friend of mine, because of the part that it had played in the events I had seen with my imagination, while reading "Far from the Madding Crowd."

I speak deliberately of the part the Church had played, for this old tower with its gargoyle had become almost a living thing, ready to assume a voluntary role in this drama of Puddletown. Readers of the novel will remember that the wicked Troy had planted flowers on one of the graves in this old churchyard; and that during a rainstorm the following night one of the gargoyle had, as if with conscious zeal, spat water on the work of the sinful man and washed it all away.

The sun still shines on Puddletown, the clock in the massive Church tower still tells the time, and the vane still indicates the wind, whence it comes and wither it goes. But in my own imagination, here is the Church near which Troy and Bathsheba and Oak and Fanny and Boldwood lived; here in this old house of worship is symbolized all that artistic comment on human life which a generation ago made famous the name of Thomas Hardy.

No reader of "Far from the Madding Crowd" should pass through Wessex without pausing for a moment's meditation at the Church in Puddletown.

ONE BOOK A WEEK

A STORY OF CONTRASTS

A new novel from the pen of John R. Oliver—psychiatrist, physician and clergyman—is bound to attract wide attention at once. Few novels have been so thoroughly discussed as "Fear" and "Victim and Victor," the latter having been recommended for the Pulitzer Prize. Those who open this new novel: "Rock and Sand" (The Macmillan Company), will hardly believe that the author is the Dr. Oliver of the former books. No one suspected his versatility ran to the writing of tales with all the thrill of a detective yarn.

"Victim and Victor" was a story of inner tumult, loss and gain, the power of mind over circumstance, the passing through darkness to light, defeat and victory. "Rock and Sand" is a story of adventure, full of intense and dramatic moments, sometimes as thrilling as an old-fashioned dime novel. I note that one reviewer suggests that it would make a good scenario for the movies. I agree with him.

The story is a story of contrasts and of the mutual influence of two groups widely separated in general outlook upon life, and of different temperaments, tradition, race and religion—one a village of French Canadians in the Laurentian Hills, the other group made up of three or four American families who come up from the States for the summer and an English family—also summer residents—who have built cottages on these cool hills overlooking the St. Lawrence. Each one of these groups heartily despises the other and there is hardly any vestige of the understanding of one by the other when the story opens. The book, with all its rather hectic and lurid moments, is really a chronicle of bridge-building between these two groups.

One does not read far before he discovers that the real chasm is not race or language, not even tradition, but something much deeper, namely, religion. The book can really be reduced to a contrast of two radically different outlooks upon God, man and life, and two differing bases of conduct growing out of these different concepts as to the part religion plays in human affairs. Here the book is of really unusual value to the student of religion. I do not remember seeing the contrast between Catholicism and Protestantism more clearly drawn since Mrs. Ward's "Hellsbeck of Bennisdale." Of course Mrs. Ward's story moves among the elect families of England and in baronial halls while Dr. Oliver's story is concerned with humble villagers and ordinary Americans, but very much the same contrasts appear in the two stories. How great the distance is between people really steeped in Catholicism and those reared in Protestantism impresses one tremendously as he reads this book. Catholicism and Protestantism seem like two religions. But some mutual understanding does come as the book moves on—and the book moves rapidly, for it is a real story—very much of one—and not a treatise.

One of the most exciting chapters in the book is that which describes the fire which breaks out in the night on the hillside, and, curiously enough, it is in the fighting of this fire that one begins to sense the distance between Catholic and Protestant attitude. The wind is blowing stiffly from the river and the summer cottages must all go before the fire—along with the village Church—unless the wind changes. The summer colonists are all desperately fighting the fire with buckets—seemingly in a vain hope—and are disgusted with the villagers, who, instead of helping with the buckets, are all on their knees in the Church praying to God to change the course of the wind. Just when neither prayers or buckets seem of any

avail, the priest runs out of the Church, followed by the praying crowd, and bearing the sacred Host high uplifted in his hands, he faces the oncoming flames with the Host and commands them to stop. The wind changes, as by magic, and the cottages and Church are saved. (Recall the scene in Shaw's "Joan" where the wind changes as she prays and the French cause is saved.) Well, the point is not whether the prayers changed the wind or not, but that the people naturally turned to God to help them, believing He could put the fire out better than they could. The book is full of incidents that strikingly bring out this fact, that religion is intimately related to every act, every experience, every event of daily life and every word, and, while other things may enter in, yet it is God who ultimately determines every thing; therefore, He should be the reallest thing in life—more real than food, or clothes, or health, or happiness or anything else.

I cannot quite get rid of the feeling, as I read the book, that Dr. Oliver's sympathies are with the Catholic side and that he thinks that the Protestants learn more, in the long run, from the Catholics than the Catholics learn from the Protestants. I rather suspect that he is subtly putting over a little hint that Protestants are relegating religion to a Sunday hour of hymn singing and sermons and that Christ is not the present, friendly Companion of every hour.

I ought to say, in closing, that the story is well worth reading for its vivid portrayal of Canadian life and the fortitude with which these people—generally poverty stricken—bear the long, cold winter life. There is also a rather moving story of devotion of a Canadian boy to one of the American girls—a very brave and lovely girl, by the way—running all through the book.

Frederick Lynch.

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EDITORIAL

THE FIFTY-FIRST PSALM

During the Lenten Season many of our congregations use the words of the 51st Psalm as an expression of penitence for their sins. It may strengthen their love for this great penitential Psalm if they read the following comment from the pen of one of the greatest mystics in America, Dr. Joseph Fort Newton. He says: "Books have been written tracing the influence of the Psalms on literature and life, but let us follow only one of them a little way along its melodious journey adown the centuries. With the single exception of the Lord's Prayer, no other bit of writing has done more for the heart-life of the race than the Fifty-first Psalm. Multitudes have gone from earth to meet the destiny of man breathing the words of the great confessional hymn. Its first words in the old Vulgate version—Miserere, 'have mercy'—have been the last words of many of the noblest souls of the race. Just before his death, with his left hand mutilated by torture, Savonarola wrote a commentary on this Psalm. Sir Thomas More repeated it on the scaffold, and Lady Jane Grey recited it at her execution. Roland Taylor shouted it amid the flames of martyrdom, and was struck in the mouth for not saying it in Latin. When Arnold of Rugby understood that he was dying and they asked him what they should read to him, instantly he selected 'the Fifty-first Psalm.' The northernmost grave on earth, so it is said, is one made for a member of the expedition of Sir George Nares to the Arctic Sea. It is near Cape Brechy, on a brow of a hill covered with eternal snow, overlooking crowded masses of ice stretching away into the northern night, where, like a lamp hung over the door of eternity, shines the polar star. A large stone covers the sleeper, and on a copper plate at the head the words are engraved, 'Wash me and I shall be whiter than snow.' Never did the pathos of those words find a more perfect setting—only the mercy of God is whiter than snow!"

"Athanasius asked his friends to repeat this Psalm as they lay awake in the stillness of the night. Did you ever try that? Oh, it is wonderful, and if you have any vanity left in you at night, it will flee away before those great words uttered in the dark, where only God can see and hear—when you can hear nothing but the beating of your own heart. Try it, my friends, and then you will know why that Psalm has lived so long, and why it will be alive

and flashing when the last man lifts his trembling heart in prayer on this dying earth. All down the ages it has echoed and re-echoed in the song and prayer of the Church, and who can tell how many poor souls have been led and lifted by those old familiar words out of weariness into the rest that remaineth for those who give their hearts to God the Father Almighty—out of sin into the purity of His presence!"

Men and women, busy and distracted about many things, heart hungry and ill at ease, take this tiny book of prayer and praise, white with age yet aglitter with the dew of each new morning, tested and tried by ages of sorrowful and victorious experience, rich with memories and wet with tears of the human race—take it to heart, read it, love it, live with it, hold communion with it in the still hour, and learn that God hath made us for Himself, and unquiet are our hearts till they live and toil and rest in Him!"

* * *

THE SCANDAL OF PROTESTANTISM

According to the Federal census of religious bodies compiled by the census bureau of the Government in 1926, there are in the United States 212 denominations, not counting Buddhists, Mohammedans, and other Oriental religions; of these 212 bodies nearly all are to be reckoned among the Protestants. It is an interesting fact, however, that more than half of these different bodies have a membership of less than 7,000 each. In other words, there are not far from 100 Protestant denominations with a considerable membership. A few of the larger bodies rank as follows in numbers: The Methodist Episcopal Church comes first with 3,700,000 members; the Southern Baptist Church ranks second with 3,300,000; the Negro Baptists number 2,900,000; the Methodist Episcopal Church South, 2,190,000; the Presbyterian Church in U. S. A., 1,800,000; the Protestant Episcopal Church, 1,300,000; the Disciples of Christ, 1,275,000; the Northern Baptist Convention, 1,230,000; and the Congregational Churches a few thousand less than 1,000,000; a total of 18,695,000 in these nine major denominational bodies.

Now that the union of the Congregational and Christian bodies is virtually consummated, the united denomination contains considerably more than one million members. There are numerous other denominations with a membership of

half a million or more members, and many others with more than one hundred thousand. Nearly all of these smaller bodies are offshoots of the larger denominations, or differ very little from one or another of them; and some of the larger bodies are separated by almost infinitesimal differences. There are said to be thirteen Baptist, seventeen Methodist Episcopal, and twelve Presbyterian denominations, and the different bodies existing under these several names are so nearly alike that it would take a microscope to detect the very slight differences in them. There are three Reformed Churches that are similar in name, in doctrine, and in polity; why do they not become one? Why should the seventeen Methodist Churches continue to live apart? Why do the thirteen Baptist Churches still antagonize one another? Why do the twelve Presbyterian Churches hold aloof the one from the other? It would be difficult to give an intelligent answer to such inquiries.

What would be the result if all Methodists constituted one great army? Would not the strongholds of Satan be shaken? What might we not expect if the thirteen Baptist denominations should unite? The Psalmist tells of "rivers of waters running down his eyes"; if all Baptists united, it would require "rivers of waters" to provide for the baptisms that would ensue! And what might we see if all Presbyterians should join hearts and hands for the furtherance of the kingdom of God? Could these unions be effected, the united church of the living God would break out in song—

"Like a mighty army moves the Church of God!"

What augmentation of power would result! What elimination of waste would ensue! What courage would be aroused on the part of Christian peoples! What hope would sing in the hearts of those who love the Lord! And if all Christians could only unite and pool their powers, then might we sing—

"We are not divided, all one body we,
One in hope and doctrine, one in charity!"—

and the Church of the living God would, "like a conquering army," go forward from victory to victory.

It is the scandal of Protestantism that this potentially mighty army is expending a large proportion of its power upon matters of relatively little moment—upon things of almost no significance!

—G. S. R.

* * *

EYES THAT SEE NOT

The other day a worker hurried out of his home, jumped on the truck which he drove for a business house, started his engine quickly, shifted into low gear and sent the truck lurching forward. A child's shrill scream and a horrible crunching beneath the right rear wheel. The worker stopped at once, to discover that he had run over his own four-year old boy and crushed him to death. He is almost beside himself with grief because he has killed, though unintentionally, one of his own flesh and blood. Suppose we who are Christians actually achieved that sense of universal kinship which is implied in our faith that God "hath made of one blood all nations," is it not conceivable that we should be so horrified at even the thought of killing any man whatsoever that war would be henceforth impossible?

The whole history of mankind is compressed into a short story about two Indian brothers which is told in a recent book for children. Wingfoot, "the fleetest runner and the best hunter in the tribe", travels for many months in search of his beloved brother Gladheart, who has been carried away by invaders. "Suddenly a huge black shapeless thing loomed up through the fog. The dark object was advancing straight upon him! Wingfoot took quick aim and shot one of his arrows at the frightful thing . . . the huge, dark . . . thing was still advancing toward him through the mist! With a cry of terror he let go another arrow . . . The dark object leaped into the air and then fell writhing upon the ground. Wingfoot was so close to it now that he could see the outlines of its figure as it lay moaning on the ground. It was a human being, like himself. . . . Wingfoot turned the body over gently, in order to see what manner of man

he had killed. He lifted the man's head and peered closely into his features. Merciful heaven, *he was looking into the face of his own brother, Gladheart!*" And the wise old oak tree standing near says to a young linden, "All men and all nations are forever looking for their brothers. But the paths of the earth are so dark and the eyes of men are so blind that they mistake their own brothers for their enemies. And that is why there is so much cruelty and so much warfare in this world. For men do not know their own kindred."

—F. D. W.

* * *

ON WHICH SIDE ARE YOU?

Dean Knudsen, of Boston University School of Theology, was telling the other night a story about a student in the Ohio Wesleyan University who was asked the question: "Do you believe in God?" The young man replied: "There are two general beliefs—one that there is a God, and the other, that there is not a God. My own view is midway between the two." It is needless to stress the obvious absurdity of such an answer. There are questions on which a "middle of the road" attitude is unthinkable.

On the wet and dry issue we rarely agree with the *New York World*, but we believe that the *World* is absolutely correct in saying that on this particular issue it had best be understood that "there are two sides and no middle ground." A citizen may remain aloof from it, but the moment he plunges into it he will find that there is no position he can take that transcends the division, or reconciles it.

"Senator Tydings of Maryland," says the *World*, "objects to being called a wet on the ground that he is not fighting for liquor, wine or beer, but for a principle; Senator Morrow of New Jersey has been heard to the same effect, and it may be conceded that there is something irritating about labels, this one no less than others." This newspaper goes on to say that it is only superficially true that there is little difference between a moderate dry and a moderate wet. In principle they are really as far apart as the poles, and the *World* trenchantly adds: "Calling the issue 'local responsibility', as Senator Tydings does, and Senator Morrow and Governor Ritchie and former Governor Smith, lends it a little dignity, but does not change it. What these gentlemen say is that if the States want liquor they should have it, but that if they do not want it they should not be made to take it. Here again, all we have is a police regulation, with States substituted for men, but its underlying theory is plainly wet. Until this thing is settled, one kind of man may properly be called 'wet', the other 'dry'; these labels, distasteful though they may be to men of an independent cast of mind, convey all that is essential to know. What is more important, they convey the least that is essential to know."

Much will be gained if we can agree that it is necessary for citizens to take one of these two sides. Those who believe in the prohibition of the liquor traffic have the right to be called dry, and all who believe in permitting the legalized sale of intoxicating liquor, in any form or under any plan, State or Federal, must logically be called wet. *On which side are you?*

* * *

PERSONALITY PLUS

President James R. Angell of Yale University described the other day how Yale is trying to "put vitality into the idea of personality as one of the fundamental objectives of education." One means is by stressing the selection of the student body. Each year Yale chooses 150 Freshmen from 1,800 applicants. Since 1,500 of these could meet the intellectual requirements, other criteria are used, of which the first and foremost is "personality." The institution tries to satisfy itself that the applicant is "a boy more likely to make a contribution to the life of Yale and to take more with him." He must be wholesome and symmetrically developed, physically and mentally. "We stress sound, vigorous, wholesome personality," said Dr. Angell, "and I think that on the whole we are extraordinarily successful in our choices."

Similarly in the choice of members of the Yale faculty,

personality is rated with scholarship, in the endeavor to obtain those who have "the God-given gift of teaching." He admitted that, unfortunately, there are not enough "real teachers" to go around, but added, "we have to get along with many who are next best to that." Especially in the "house plan" and tutorial system of teaching, it is necessary to discover those who, besides being competent scholars, have a "flair for making contacts with young people." No amount of intellectual acumen can atone for a personality lacking in sincerity, virility or winsomeness.

Is not this another way of saying that it is the part of wisdom to put the emphasis upon character rather than on abstract intelligence tests? And yet some time ago we heard of a congregation which refused to consider for its pastorate any man who did not have a certain academic degree. No matter what a minister's character or personality or record for usefulness, he was counted out. Here is another theme on which helpful proverbs might be written.

* * *

SPEAKING EVIL

The columnist who most frequently succeeds in rubbing us the wrong way commented the other day on the judgment expressed by a distinguished fellow-craftsman, as follows:

"*There are good things enough in the world,*" says Columnist Calvin Coolidge, "*and good traits enough in all persons to supply about all the topics needed for conversation.*" Which probably is true enough, but who wants to talk about them? Take from the American citizen his opportunity to speak deprecatingly of his friends, neighbors, prominent citizens and public officials—and you've virtually ruined his life."

How sadly true this observation is, and what a harvest of sorrow and heartaches it has caused! Years ago the Editor of this paper was moved to say that if all of us would omit from our conversation all references to the weather and to other people's faults, we would not talk one-fourth as much as we now do. A few decades later we see no good reason to dilute this statement. Now references to the weather may do no harm, even if they accomplish no results; but you can't very easily talk about the shortcomings of others without leaving a stain on your own soul. At best, it is always a dangerous business.

It would be wonderful if we could attain to the ideal set forth by Mr. Coolidge. He simply said in another way what St. Paul declared in his great plea: "Finally, brothers, keep in mind whatever is true, whatever is worthy, whatever is just, whatever is pure, whatever is attractive, whatever is high-toned, all excellence, all merit" [Phil. 4:8 (Moffatt)]. But, alas and alack, many would consider life empty and insufferably dull if they couldn't "spill dirt." If we were to remove from our books, papers, magazines and conversation all criticisms, denunciations, insinuations, innuendoes and questionable remarks about other peoples' faults, a study of the remainder would certainly prove to be more enlightening than fatiguing. Wouldn't this be a wonderful day in which to live if everybody would cease from now on to "speak evil"?

* * *

THE NEW "CHRISTIAN HERALD"

The Greater *Christian Herald* has arrived—an attractive monthly of 80 pages and cover, a genuine credit to its editor and publishers. In its new dress and increased size, this staunch supporter of all good things has not altered its essential character. In the non-denominational field of religious journalism, *The Christian Herald* aims to be truly helpful in every department of Christian life and activity. We regard it, therefore, as an invaluable ally and hope that its influence in the homes of this and other lands will continue to grow. The banner flying at the masthead of this crusading journal of a militant Christianity bears this "permanent platform"—a statement of the purpose which it has in no small measure manifested in its useful career: "To conserve, interpret, and extend the vital elements of evangelical Christian faith; to support World Peace, that it may be world-wide and lasting; Church

Unity, that it may be an organic reality; Prohibition, that it may be sustained and become world-wide; to carry forward a practical ministry to those who are in need; to champion those forces, wherever they appear, that bid fair to aid in the effort to make a Christ-like world." Those in sympathy with these high ideals may well join in bidding godspeed to such a magazine. As Dr. Amos R. Wells says, all too long "the secular world has had the field of the monthly magazine all to itself," and we join him in the prayer that *The Christian Herald*, in the midst of all these secular monthlies, may "represent religion in all its winsomeness and conquering power."

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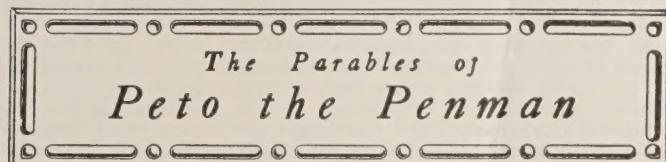
CHURCH ENDOWMENTS

In his weekly Bulletin, Dr. Charles E. Creitz, of St. Paul's Memorial Church, Reading, voices a need increasingly felt by many religious organizations, and which religious journals like the MESSENGER also keenly realize. He says:

"All the principal downtown Churches of the city are seeking to accumulate an endowment for the future. To assure their adequate maintenance this seems to be absolutely necessary. As members move to the suburbs in increasing numbers, these Churches lose many of their best supporters, and yet these Churches should be maintained in the most efficient way possible for the sake of the downtown community, which constitutes a more or less floating population and, therefore, cannot be depended on for the same kind of support that the older generation of Church members gave to the local congregation. One of our central Churches has more than \$100,000 endowment. Through the generous bequest of Mrs. Sophia Church of about \$28,000 and a few other small bequests St. Paul's has about \$30,000 in the way of endowments. This amount should be greatly increased and we wish to suggest that legacies left to St. Paul's in whatever amount would help to perpetuate your influence for good to all future generations. Why not remember the Church in your will? Other legacies may be wasted. A legacy left to the Church would not."

It is unquestionably true, especially in the larger cities, that the only hope for the perpetuation of many Protestant congregations is to be found in adequate endowments. Dr. Cadman used to say that in New York the greatest foe of the Church, next to the devil, was the moving van. And as members scatter into the more distant suburbs and then send their children to Sunday Schools adjacent to their homes, the position of the down-town Church becomes precarious indeed. Yet it will be agreed that the Church of Christ dare not abandon these down-town districts of our American cities.

* * *



THE PARABLE OF THE TERMINAL

The Seer rode in an Electric Train to a great City. When the trainman announced "All Out!", then did the Seer hastily adjust his tie-pin, pat his wallet-pocket, pick up his Gladstone bag and step out—into a Vast Underground Terminal. There were no exits that he could see, only a bewildering array of tracks and trains, and hurrying scurrying Groups of Folks, all of whom seemed to know where they were headed for. A Red Cap volunteered to carry his bag, but with true Pennsylvania-Dutch thriftiness he refused the help and thus shut the door to the question, "Say, porter, how does one get out of this warren?" There were elevators and doors, both of which he tried, but neither helped him to gain the out-of-doors; he was still lost in a labyrinth of Reinforced Concrete, treated in white and green.

Finally he confessed to a kindly looking train announcer

that he was lost, and told him "where he would go, an' he knew how." In a few minutes, thanks to a few lucid directions and gestures, the somewhat dazed Penman stood upon the street, saw the sun, and started to go whither he would go, paying Strict Attention to green and red lights, as Samantha had warned him to do when he got to the Great City.

And as he threaded his way in and out on the Busy Thoroughfares, he fell to moralizing upon his experience below the Chinese wall. He thought of how good the Lord was to the Hebrew people in giving them a man like Moses to Lead Them Out; and how fine a task it must be to occupy the Bureau of Information booth, to help nervous and timid persons find what they be looking for; and how generously the good family doctors permit us to fee them for

hygienic advice; and how necessary it is to employ a good Attorney-at-Law to help us with our income tax report and to defend us at the bar, and—it hit him like a biff between the eyes that a Preacher stands before his People to give wholesome advice how to pass from the Terminal of Life into the Fair City that hath foundations. And he was very happy with his Life's Task, and soon forgot all about his chagrin at not having been able to find the right exit while milling around the mammoth Terminal. Indeed he was chuckling to himself when a rude voice halted him with, "Say, you hayseed! Do you want to be run over? Are you color blind?" And as he stammered an explanation, he again, and sub-consciously, speculated as to how long a rural preacher must live in a Great City ere he learns to synchronize his eyes and his feet.

The Beautiful River of Life

By WILLIAM C. ALLEN

Have you ever thought of how like the onward sweep of a river the Christian life may be?

A glorious stream may have very small beginnings. Its source may be in a tiny dell amid diminutive pebbles and lovely mosses, where the pure water trickles into a little pool enclosed in the cool shade of sheltering trees.

So is many a conversion to Jesus Christ. Men worn by cares or pains, women tired of household burdens or fashionable existence, in moments of relaxation can turn their thoughts to the more abundant, the abiding things of life. Like the advent of a spring of water in the higher altitudes there is introduced into their better emotions the refreshing water of life—the Spirit of God. They drink and are satisfied with the cooling rill.

With others the Christian experience commences tempestuously. I have seen a mighty burst of hot water gushing from between huge boulders in the midst of a desert land. The tumultuous stream is slung and tossed along to its outlet in a neighboring canon. Thus to some is the entree into a Christian career. Perhaps the call of the preacher to repentance, some tragedy, the loss of a loved one, a sudden overwhelming sense of undeserved temporal mercies awakens the sleeping conscience, the warning voice of the divine Spirit is listened to in the midst of a spiritually barren life. A one-time sin-soaked soul after fierce conflict with human passions is born into the earthly Kingdom of God.

We note that the smaller rivers sometimes eagerly rush around the big rocks that impede their progress, but swiftly break over the little stones with which the river bed is strewn. Here we learn a lesson. How often it is best not to contend too strenuously with the larger obstacles that threaten to obstruct us. Rather it may be well to quickly pass around

A BLESSING IN DISGUISE

Dismay assailed me when affliction came
To touch my brow and call my name;
A helpless, hopeless, sad dismay
Besieged my spirit night and day.

I begged so hard that I might be
Whole as others, as strong and free,
Grew bitter at unanswered prayer;
Where was this God of Love, oh
where?

But blessings often wear disguise;
The cross I loathed, I came to prize;
For pain has trained my eyes to see
The work that God has planned for
me.

Since grim affliction's groping hand
Has made of body grim demand,
I try to make each day worth while
To do some good; and NOW I smile!

Grace H. Poffenberger.

the irritations of life and, like the mountain torrent, leave them far behind while we, with sturdy faith, go gladly on our way.

A normal Christian life becomes an enlarging experience. As the stream increases in volume so does genuine spiritual vitality grow in energy and power. Many are the vicissitudes of our creeks and rivers as they follow the course assigned them. At times they are dashed over jagged cliffs, again they gently glide through green pastures bedecked with winsome flowers. Bitter trials, unexpected descent in material values may at times be our portion. We are often precipitated over perilous places by circumstances beyond our

control. Yet, after such experiences we—like the waterfall—find ultimate quiet in the limpid pool of heavenly love. Again, as the river of life rolls on the beauty of the valley of peace opens to us, once more we discover our Master's joy.

We pursue our analogy further. The one-time narrow current becomes a broad stream and steadily flows onward to the sea. Perchance contact with disintegrating soil on its banks, perhaps impurities issuing from great industrial establishments muddy the transparent fluid and destroy its charm, its life-sustaining goodness. Even so it is possible for the Christian, tempted by questionable earthly or business contacts, to lose his fervor on behalf of Jesus when yielding to the call of pleasure, greed or pride. But we recollect that a temporarily discolored or polluted stream can again become pure — so is it with the chastened soul that returns to God.

Others, like the progress of a noble river, go on their course uncontaminated, diffusing purity, service, peace. Storms do not affect them, calamity and crime do not dismay them. Like the spacious waterway that bears upon its bosom the burdens of little or greater craft, these carry on their hearts the loads, the hopes, the happinesses, the insecurities, the griefs of others. Their sympathies deepen and broaden with the swelling tide of worldly and spiritual experience. It cannot be otherwise. Under clouds and in the sunshine they pour upon humanity their Christ-created affection until finally the ripples in their lives are absorbed in an endless sea. When what we call death shall overtake them it will mean that the fearless faith which found its source like a tiny rill on a mountain top, or as a great gush of waters in the midst of a granite desert, shall, at its conclusion, be merged into the eternal love of the infinite Ocean of God.

Denver, Colo.

After Prohibition—What?

By HARRY BURTON BOYD, D.D.

On January 16 we completed eleven years of national Prohibition. The past four years have been especially clouded by the mists of controversy. Facts that are simple and easy to understand have been lost in a maze of falsehoods.

In 1917 the Senate and House submitted the 18th Amendment to the State Legislatures for ratification or rejection. The Amendment would become a part of the Constitution when ratified by the Legislature of 36 States. On January 29, 1919, the Secretary of State declared it to be

adopted by 36 States and proclaimed it to be in effect January 16, 1920. It was finally ratified by 46 States, only Connecticut and Rhode Island rejecting it.

Since the adoption of the Constitution some 2,000 Amendments have been proposed and 19 adopted. The 18th Amendment received the largest vote of any. What is this article that, added to our Constitution, has made such a radical change in our national policy and life? The 18th Amendment is short. It prohibits the manufacture, sale, transportation, exportation

or importation within the United States of intoxicating liquors for beverage purposes. It gives to Congress and the States concurrent power to enforce this article by appropriate legislation. The Congress passed the Volstead act as the national enforcement act. This act defines as intoxicating any liquor containing over one-half of one per cent of alcohol. It defines the limits of permitted manufacture and distribution of alcohol and liquor. Of necessity it is rather technical, for it must protect the legitimate use of alcohol in indus-

try and prevent its misuse by law-breakers. Nowhere does it say it is illegal to take a drink or buy a drink. It merely legalizes the liquor traffic and makes it an outlaw in our country. It is not sumptuary legislation. The Wets are angry because it is not. They have tried to have the buyer held equally guilty with the seller of liquor, but such cases have been thrown out of court. President Hoover pointed out that the buyer makes it profitable for the bootlegger to operate. One who aids law-breakers make a profit is a poor patriot and a bad citizen; but under the 18th Amendment and the enforcement legislation he is not a criminal. This distinction is important and must be recognized before any intelligent discussion of the present situation can be had.

Many States have passed enforcement acts under the power of this article. Under wet influence some States have repealed enforcement acts. The wet program is to repeal as many as possible. Such a course does not nullify the 18th Amendment in any State. It merely throws the whole burden of enforcement upon the Federal agents.

Was the adoption of the 18th Amendment premature? Did it force Prohibition upon a large part of the population before a proper educational campaign was carried out? Is it not true that the whole Prohibition program was born of war hysteria and put over while the soldiers were in France? These questions with an affirmative answer implied are part of the stock arguments of the Wets. The facts are that most of the country was dry under state-wide or local option laws prior to 1914. The large cities east and west were wet. Most of the South was dry. From Pennsylvania to the Rocky Mountains dry territory predominated. Even the definition of an intoxicant in the Volstead Act was old. The ruling defining any liquor as intoxicating one that contained over one-half of one per cent of alcohol had been adopted as a national policy in 1866. This regulation was passed by Congress with the consent and approval of the liquor in-

terests. It was placed in the Volstead Act in preference to setting up a new standard.

The present laws do interfere with personal liberty. Prior to 1919 the national, state and city laws regulating the liquor traffic interfered with personal liberties. The traffic was regulated and by many the laws were flouted. The saloonkeepers

who obeyed the laws were at a disadvantage compared with those who determined to preserve "personal liberty." Any program to give the liquor traffic legal status again would interfere with the personal liberty of both sellers and customers.

What is a Dry? Any one who is opposed to the return of the liquor traffic is a Dry. Many people who are not teetotallers are Dry in this respect. One who may never drink but who is willing to permit the re-establishment of the liquor trade upon a legal basis is defined as a Wet.

We hear much about the crime wave attributed to Prohibition. In the old days the liquor traffic, allied to prostitution and gambling, was the breeding spot of crime and criminals. Speakeasies and blind tigers flourished then as now. The U. S. Brewers' Association was fined in the Federal Court at Pittsburgh for violation of the election laws. A glance at the files of newspapers from 1904 to 1914 will reveal the daily indictment by the press of the liquor traffic as a lawless business.

Have the Wets a real program to offer? They all protest that "The Saloon must not return." That is negative. They suggest that the Government dispense wine and beer. That program would not do away with the police supervision against which the Wets now complain. Americans are opposed to Government in business. We would not allow the Federal Government to own and run the railroads or the telephone and telegraph lines. We shall not put the Government into the business of pandering to the vices of our citizens. The Wets have no program, because there is no program available. The liquor traffic has always been lawless. It is based on the greedy exploitations of vice. It can be handled only by making and keeping it an outlaw.

The 18th Amendment will not be repealed. The lawless minority will have to submit to the majority opinion in this nation. Democracy is on trial—and it will not be overthrown by the noisy and lawless Wets.

THE CARPENTER

He stood, the Carpenter, within His shop,
With cedar sweet, with shavings strewn,
"Come, neighbor, see My finished work," said He,
"Share My rest at noon!"
Cradle and chair—a crutch—a staff
—and, lo,
In the deep shade a coffin stood.
"I work for all," He said: "what each one needs
I fashion out of wood."
I mused upon His work, how He had formed
The cradle that a child might rest;
The broad, low chair, a mother's humble throne,
Since womanhood was blest.
The staff for yonder old man's faltering steps;
For a lame lad that crutch, just done;
This coffin, quiet bed for pilgrim worn,
Whose quest of life is won.
"But for the men—what make you for strong men?"
The fragrant shop I scanned, at loss,
Until His eyes met mine. "For men
—strong men?
For them I make a Cross!"

John Mills Gilbert.

"It Isn't Pious!"

By GUSTAV R. POETTER

"Such language is impious," said some of the scribes among themselves. Matt. 9:3 (Weymouth). Jesus was ever under the surveillance of His religious opponents. He could not escape their censoriously critical attitude toward Him. As Jesus was drawing to the close of His ministry, His opponents spied on Him everywhere. These spiritual detectives never approach Jesus with an open mind. They were dogmatically set against Him in every word He spoke and even in every act of healing He did. And even His disciples became aware of it as they watched the course of these ecclesiastical foes.

Of course, Jesus was ever ready to give an answer for His words and His deeds. He had nothing to hide or to fear. His mind was made up as to His mission and message, and the critical spirit of His enemies could not move Him one iota. Not only did the blind leaders of the Jewish people make this discovery but the multitude also made this discovery. And for a while the multitude was much interested in the discussions which Jesus provoked as He went about doing good. That accounts in a measure for the transient popularity of Jesus.

It is human nature to be interested in a controversy, and even in a religious controversy, as in the ugly interruption of divine service in the Cathedral of St. John in New York City recently, when ex-Judge Lindsey challenged Bishop Manning for the statements he made on Lindsey's mod-

ern views of marriage. And thus in the present instance in the ministry of Jesus when He healed a paralytic, first forgiving him his sins, some of the scribes said among themselves that Jesus was guilty of blasphemy: yea, that "such language is impious." Indeed, they said, "it isn't pious!" Does all this sound so strange to us in the twentieth century?

This critical spirit of the scribes appears today in the fear of a new word or in the use of a new idea. Such people we find everywhere, among your scientists even, and of course, among our religiously inclined people. And they have a good reputation, morally speaking. They are ever in conflict (bitter at times, too) with those from whom they differ. Because those who differ really speak not the same shibboleths and there is not the same metallic click of the worn counters of speech, these modern scribes will pass by on the other side. Such a spirit is non-productive of good. It is anti-Christ in every way. It does not spell progress for men and women. Indeed, it is a mill-stone around the neck of the world. In essence it is bigotry. It is provincial in its dealings. It is like one of the reactions of the late war, namely, nationalism. And how assertive nationalism has become. We see it illustrated in the Italian state today, with a Mussolini as its dictator. We are shocked to see it in the Soviets of Russia who boast of their internationalism. The bitter fruits of its spirit will check the progress of a truly

Christian civilization. As a nation we should guard against it in our republican form of government. Queer as that spirit is in politics, it is as queer, if not more so, in religious differences. While here we must be on our guard, yet much improvement has come, and is coming, and the day when we shall no longer say, "It isn't pious," will bring its great blessings.

Again, these scribes cared about words. They were your real quibblers. But Jesus cared about things, about direct results, without any entanglements. He did not think that He was guilty of blasphemy when He cheered the paralytic by forgiving his sins first and then restoring him to health. These scribes simply did not understand Jesus and the pity is that they made no effort to understand what Jesus meant. His spirit in all this was foreign to them. Search your New Testament and tell me if you can find one instance in the ministry of Jesus which they attempted to understand? Of course, these scribes asked scores of questions. They tried to trip or snare Jesus in a verbal net. But never did they ask Jesus a question for the elementary and obvious purpose of finding out the truth. And you may wonder why these scribes acted this way? It is simple enough. They had become dogmatic. They had stiffened their ideas and words. They cared only for the sound of their stereotyped phrases. There was no variability in their thinking and reasoning along religious lines. They were so fixed, so

stiff, that they feared a new word or a new idea. Indeed, they must have thought that it was a nuisance to think. Why, it isn't pious!

But when you come to Jesus Christ, what do you find? Jesus Christ cared more for truth than for "babbling repetitions." He was more interested in God than in phrases of books, even books on God. Yes, Jesus cared more for man than for traditions.

And that is why these scribes called His language to the paralytic impious. But to become like Jesus, remember that He said, "Ye shall know the truth, and the truth shall make you free." History bears witness to the fact, undeniable in every way, that truth crushed to earth shall rise again, because the eternal years of God are her possession. But error becomes wounded, and does writhe in pain and always dies

among his worshipers. The only antidote to pessimism, growing so sadly among us today, is to be filled with the spirit of truth. Ah, remember, the triumph of error is temporary and apparent only. God will prevail! There is our inspiration. There is our courage and faith. Of such are the friends of the Kingdom of God.

Reading, Pa.

Between the Upper and the Nether Millstone

By DR. R. C. SCHIEDT

(*You may not agree with this solemn indictment by a minister of our Church, who assumes full responsibility for what it contains; but it presents a challenge which can scarcely be ignored by those who want to understand the confused situation in Europe, and America's consequent duty*)

The Danish newspaper, "Politiken," of Nov. 21, stated: "France is determined to maintain its superior military position in Europe at any cost. Germany cannot consent to such a Status Quo. France, therefore, is prepared to force Germany into submission. Tardieu's course points directly to the next war."

Such is precisely the situation in the political arena of Europe today, although the personnel of the French ministry has temporarily changed. Unfortunately the victors in the German revolution, the Centrists and the Marxian Socialists, will not surrender their power on any condition, although such an attitude contradicts their loudly proclaimed democratic ideals. On the contrary, they use the most brutal police tactics to retain the power of which the last election had shorn them. The Prussian Socialist ministers Braun and Severing nip in the bud every progressive liberal movement of a national character within the Reich, while France (without the Reich) is constantly increasing its armaments, for which the German Socialists furnish the means in the form of tributes, thus preventing the normal progress from war and armistice to peace, because true peace is impossible without the revision of the Treaty of Versailles. But artificial pressure creates counter-pressure terminating in an explosion, in this case the next war, for which France is feverishly preparing.

In Geneva a new constellation is being formed. France, America and England have agreed not to disarm. It does not require a supernatural insight into the secret machinations of political wire-pullers to be assured that France consented to the London Pact on the condition that England and America do not interfere with her military preparation on land, sanctioning, at the same time, the permanent complete disarmament of the Central Powers, especially of Germany. The most unbiased observer and reader of the current political news cannot but come to the conclusion that it has been decreed by the Powers named that even before the actual meeting of the Disarmament Conference the Central Powers, deprived of their sovereignty by the Versailles Treaty, shall not be relieved of their obligations, while the so-called victors shall not be deprived of a single soldier or a single gun. When Count Bernstorff, the German representative at Geneva, indignantly refused to consent to such a proposition, Lord Cecil, the British representative, after the manner of typical British cant, expressed his surprise that the German representative should so cruelly disappoint the fond hope of Great Britain for German co-operation. At the same time Mr. Stimson, our own Secretary of State, reproved the German Ambassador in Washington, because the Germans had threatened, in case general disarmament should fail, to increase their own armament. The document which the German government sent to Washington, explaining its position regarding the question un-

THE GREATEST OF THESE

"Through the valley of the shadow"
Where the light had grown so dim,
There was nothing left to guide me
Save blind Faith that clung to
Him—

Could I breast the raging tempest?
Could I trust and feel secure?
Were the Everlasting Arms there?
Faith answered, "Yea, I'm sure!"

"He restores thy soul," Hope whis-
pered,
As the day began to dawn,
And my fainting heart took courage
When I'd Hope to lean upon;
And the light kept growing brighter
As a voice came from above:
"With Faith and Hope beside thee,
Thou needest only Love,—

Love for Me, thy Lord and Savior,
Love for all My erring sheep,
And My little lambs so needy
That in danger lie asleep,—
Clothe and feed them—I'll reward
thee
With a home in heaven above—
Faith and Hope no longer needed
Where they've crowned Me 'King of
Love'."

Ethel Hosking.

der discussion, does not seem to have made much of an impression on our Solons, it being taken for granted that the Germans would be utterly helpless in the matter.

It is therefore not to be wondered at that France is becoming every day more and more arrogant, especially since she succeeded in persuading England to recognize the superiority of her fleet over that of Italy in the Mediterranean. That ended at once her threatened isolation. Moreover, one has the impression that France will play a decidedly leading role in this new Triple Entente. For, France not only enjoys an economic prosperity, utterly absent in the lands of the Anglo-Saxon Powers; not only has she accumulated 50 billion gold francs in the vaults of her national bank, to be used in the next war, but by dint of her consummate diplomatic skill, exploiting the widespread agitation in Anglo-Saxon lands against another war, she has taken the lead in the transactions, pending between the three Powers concerning a so-called consultative pact. This pact provides for the calling of a conference of the signers of the Kellogg Pact in case an international conflict cannot be settled by arbitration. It requires no profound prophetic vision to foretell the result of such a conference, controlled by France. The German request to be admitted to this conference was refused. It is very apparent that France will eventually in this round-about way reach the goal for which it has

been striving ever since the Treaty of Versailles, to obtain the Anglo-Saxon guarantee for the Status Quo of Versailles, or in French phraseology, for the "security" of France.

Pressure calls forth counter-pressure, a move at chess is followed by a counter-move. After it had become known that England, in recognition of France's adherence to the London Pact, had conceded the superiority of the French fleet in the Mediterranean over that of Italy, Messrs. Grandi and Litvinow, Secretaries of Foreign Affairs of Italy and Russia, met in Milan, while, at the same time, Count de Marinis, the Italian representative in Geneva, sided with Germany on the question of disarmament. Italy had become fully convinced that in her conflict with France, in which a possible agreement had become highly improbable, she could no longer rely upon England for support. Weary of the vacillation of her quondam Allies she resolutely turned her back on the West and sought closer relations with the Soviet Union, whose friendship she had been cultivating for years. And so it happened that Rushdi Bey, the Turkish Secretary of Foreign Affairs was, at that time, in Italy, negotiating with the Ansaldo works of Pozzouli for the supply of their products for the Turkish Fleet, to the amount of fifty million lire. Perhaps it is still too early to speak of the formation of a Mediterranean Entente under Italian leadership, because Greece is, in spite of its reconciliation with Turkey, still a very uncertain factor, since Venizelos is intellectually and temperamentally closely attached to Western Europe. But the carefully planned elimination of France from her political sovereignty in the Eastern Mediterranean has, to a very large degree, succeeded.

No wonder that the English Press openly shows its displeasure with Mussolini, and the large English financial and economic journals spread very unfavorable reports concerning the Italian economic conditions. It seems as though a concerted campaign against the stability of the lire was being planned, and the world is given to understand that the foundations of Fascism are very shaky, an old trick of European politics.

We thus witness today the division of Europe into two hostile camps: on the one side England, France with her satellites, and following in the rear, America; Italy with her Allies or quasi-Allies in Southeast Europe and—perhaps, Germany? If Germany would be unhampered in her decision, if she were governed by courageous men, who do not consider meek renunciation the summum bonum of diplomacy, nor labor under the illusion that we are living in a new age, in which the old game-of-chess diplomacy is no longer tolerated, but who see in this very chess-method of playing one stake against the other the very end and aim of a skilled diplomacy, then she would no longer be in doubt to which side she belonged. The hour of her final

decision has not yet arrived, which is fortunate in view of the muddled condition of her internal policy, and it is to be hoped, that, in the hour of her destiny, men of the Bismarck type may come to her rescue whose heart is steeled against any and all sentimental compromises, and who have the courage to play *va banque*.

Some one will say, such talk is dangerous heresy when examined in the light of the Wilsonian "open covenants openly arrived at," and is treacherously hostile to American interests. But Woodrow Wilson's well-meant high-type aspirations in the realm of politics have unfortunately become the laughing stock of many past-masters of diplomatic jugglery, and in the judgment of some, our own share in this jugglery fully merits the condemnation of every truly patriotic American. America alone, some of us believe, caused the downfall of Germany, when without rhyme or reason she entered the great conflict and threw her millions of well fed and well equipped stalwart sons against a greatly decimated, poorly fed and poorly equipped remnant of the hitherto unconquered German army, that had held the warriors of thirty nations at bay.

The Marxian Socialists within the Reich and the lying leaflets, distributed from without among the rank and file of the fighting sons of the Fatherland, greatly aided the American success, but this success, like charity, covered a multitude of sins. It violated in its incipiency the most elementary rules of true American sportsmanship and in its outcome it failed to fulfill the hopes and earnest expectations of the friends of an honorable peace. America left the spoils of her victory to a mad-dened mob of greedy robbers. The world is today less safe for democracy than it ever was before. The Treaty of Versailles enforced complete disarmament upon Germany, to be followed by an equivalent disarmament of all the other belligerents. Six million rifles and carbines, 130,000 machine guns, 60,000 cannon, 15,700 aeroplanes, 547 aerodromes, 30 airship hangars, and an immense quantity of ammunition were delivered by the Germans or destroyed. All modern arms had to be surrendered, all fortresses in the West were razed, the organization of her new army was prescribed by the Allies in its minutest details, and Germany is today the only country forced to submit to a demilitarization of a strip of her borderland. And what of the distinctly and solemnly assured disarmament of the Allies? A vastly greater sum of money is today being spent for armaments than before the war. The number of men under arms has increased in Europe alone by 500,000. The small German, purely protective, army is confronted by the gigantic armies of her neighbors, who spurn every intimation of disarmament, refusing to fulfill the solemn obligations assumed in the Treaty of Versailles. The peace, so ardently hoped for, remains endangered as long as only one country is disarmed.

Consequently, owing to the skillful manoeuvering of Italy, the smaller states of Central and Southeast Europe, which have no desire of being drawn into the squabbles of the major Powers, strive to

maintain a balance of power among themselves. Jugo-Slavia, the most important satellite of France in the Southeast, is completely surrounded by the states which favor Italy. The Czecho-Slovak Republic fears Hungary; on the other hand, she is not very anxious that her historic enemy, Poland, should continue to increase in influence and power. Rumania's political and military interests are indeed closely

waiting for the moment, when Germany's backbone, her nationalistic forces, is broken, to fall upon her and to rob her of the rest of her Eastern provinces. The atrocities committed against her German minorities surpass in barbarity the cruelties of a Genghis Khan. If she persists in this policy Germany may finally be forced into an alliance with Italy and Russia, the latter of which would not be averse to settle old scores with Poland and to regain her Ukrainian territory. The maintenance of peace depends ultimately upon how long Pilsudski will be able to hold his position without a war.

In the last analysis, the problem arising out of the conflicting interests of the post-war territorial alignments is a moral problem, appealing chiefly to the great moral forces embodied in the Christian Church, whose chief mission is the upholding of peace and good-will among men. But the Church will utterly fail in her mission, if she confines herself to the passing of pious resolutions. What we need more than anything else in these troublesome days is the spirit of the Crusaders who, aroused by the ravages of the Seljukian Turks, who had desecrated the Holy Land and were threatening the civilization of even Europe itself, rose in their might to overwhelm the common enemy, not by passing resolutions, but by heroic deeds of valor. That does not mean that a modern Crusade involves a further shedding of blood; it means primarily an heroic effort on the part of sincere Christian men and women to arouse the consciences of the political leaders to a full appreciation of their moral obligations. This applies especially to America. Our entrance into the Great War, the writer cannot but believe, is largely responsible for the present deplorable conditions. We entered the war when American interests, with the silent consent of the Government, loaned the Allies \$600,000,000 and, at the same time enabled them to buy from us, with this money, ammunition and food. This moral delinquency was followed by curse after curse, until we were forced to send millions of our youth overseas to be slaughtered. Was it primarily for any high ideal, or rather for Anglo-Saxon prestige in the marts and markets of the world? "Das eben ist der Fluch der boesen Tat, dass sie fortzeugend Boeses muss gebaeren." And as we were the only ones who decided the final issues of the war, so are we also the only ones able and under obligations to decide the final issues of a permanent peace. We can no longer shirk our duty as we did, when we tolerated the crime of Versailles. To acknowledge our folly and to atone for our guilt there is only one plain task before us and that is to enforce the demand for a complete cancellation of all reparations and all indebtedness that has grown out of the war. Is the Church of Christ willing to use all of her God-given powers in carrying out the behest of her Master? We are wedged in between the upper and the nether millstone, between the demands of our conscience and the burden of economic pressure. Will we have the courage to yield to the former?

Lancaster, Pa.

Why Delay Union?

By LOUIS C. MINSTERMAN

conference with the Evangelical Synod, and to present the plan at our spring meetings of the Classes. (Many Classes had already expressed their sentiment in favor of such union of the two bodies.)

It is therefore with great regret now that we must read that the Commission of our Church believes it is not expedient to continue further negotiations with the Commission of the Evangelical Synod. This

hurts all the more when further on we read: "The Commission on Church Union of the Evangelical Synod has received with great regret the statement" from our Commission.

A sentiment was expressed that if a union was effected of the Evangelical Synod and our Reformed Church, it would interfere with a possibility of a Presbyterian and Reformed union, which is as-

At the meeting of General Synod in Indianapolis, May, 1929, an intense and widespread interest was manifested in the proposed union of three denominations. The report was read, enthusiastically adopted, and the doxology was sung with overflowing hearts.

Then in September, 1930, it was thought not expedient to continue negotiations for union, and it was proposed to enter into

sumed to be the body to which our Church naturally belongs. Does not our Church belong just as naturally to an Evangelical and Reformed union, in doctrine, polity, historical background, language?

I am not opposed to a union with the Presbyterian Churches. But we are being told that such a union will require "from three to five years" to fully consummate, "under most favorable conditions." It would necessitate two things: most favorable conditions, and the usual ecclesiastical

procedure. These two things already have been effected for an Evangelical-Reformed union. We were just about ready to join hands. The Evangelical Synod was set and willing to enter such a union. In fact, the majority of its Conferences had voted for union. Is there not in spirit a closer affinity between these two bodies? At various times and at divers localities we repeatedly received reports of the fine fellowship that existed.

In the mind of the Midwest there is a deep regret for the delay, and a sincere

desire for the culmination of Church union, in the hearts of both the Evangelical Synod and our own Reformed Church. We can still, with expediency and without detriment to the cause of larger union, unite with the Evangelical Synod, and then when the opportune time comes enter into the larger union with the Presbyterian Churches. "Speak to the children of Israel that they go forward." Let us proceed with an Evangelical-Reformed Union.

Indianapolis, Ind.

NEWS IN BRIEF

BOWLING GREEN ACADEMY FUND

Three voices were heard during the past week, speaking in behalf of this fund. They were A Friend, Manor, Pa., \$10; Rev. H. N. Smith, Carrollton, Ohio, \$5; and Mrs. Myron A. Moyer, \$2; total \$425.25. Surely the remaining \$75 should come to us within the next week or ten days. Who will be the next giver?

THE RUFUS W. AND KATHERINE McCUALEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST, 1931

Subject—"The Attitude of the Home Toward the Eighteenth Amendment."

Length—Not over 3,000 words.

Time—All essays must be received by Rev. Henry I. Stahr, D.D., Executive Secretary of the Board of Christian Education, by Children's Day, June 14, 1931.

Two Classes of Contestants—It has been decided this year to offer two sets of prizes to two classes of contestants. Competition in Class 1 is to be limited to the laity and in Class 2 to the ministry.

Prizes—The following prizes are offered in each class:

First prize—\$50

Second prize—\$25

Instructions—1. Sign essay with an assumed name, giving correct name and address on a separate sheet.

2. Use one side of the paper only.

3. Manuscripts, as far as possible, should be typewritten.

CLASSES MEETING IN FEBRUARY, 1931, ACCORDING TO THE RECORDS RECEIVED IN THE OFFICE OF THE STATED CLERK OF THE GENERAL SYNOD

February 17—

Kentucky, Salem, Rev. C. F. Kriete, 1830 Date St., Louisville, Ky.

Portland-Oregon, Emmanuel, Rev. Edward Scheidt, R. D. No. 1, Hillsboro, Oregon.

February 22—

Gettysburg, St. John's, McKnightstown, Pa., Rev. Roy Limbert, Fairfield, Pa.

February 23—

Lebanon, St. Mark's, Rev. I. Calvin Fisher, 135 S. 10th St., Lebanon, Pa. Juniata, Christ, Rev. Chas. D. Rockel, 1507-12th Ave., Altoona, Pa.

CHANGE OF ADDRESS

Rev. Thomas H. Krick from Coplay, Pa., to R. F. D. 1, Sinking Spring, Pa.

VACANCIES IN THE EASTERN SYNOD, FEB. 5, 1931

Lehigh Classis:

St. John's Charge, Kutztown, Pa., George Frey, chairman.

E. Penna. Classis:

St. Jacob's, Weissport, Clarence Lynn, chairman.

Mt. Bethel Charge:

Faith Church, Reading, Gordon A. Kerschner, 116 Arlington St., Reading, Pa., chairman.

Phila. Classis:

St. Peter's, Pikeland, has a supply pastor.

Wyoming Classis:

Berwick, Charles Confair, Berwick, Pa., chairman.

Lancaster Classis:

Armstrong Valley Charge, Carvin Lebo, chairman, Halifax, Pa.

Rohrerstown, George W. Baker, chairman, R. D. No. 1, Lancaster.

First Reformed, Lancaster.

W. Susquehanna Classis:

Freeburg, Nittany Valley, and Buffalo Valley Charges, students supplying each, who will in all probability become the regular pastors.

The report above indicates the least number of vacancies that the present committee has ever reported.

Joseph S. Peters, Chairman, Vacancy and Supply Com., Eastern Synod, 127 S. 15th St., Allentown, Pa.

Rev. Bechtold Ruf, of Berne, Ind., died on Feb. 2, 1931.

In the "Great Preacher" series conducted by the Reading, Pa., Y. M. C. A., the preacher on Feb. 5 was Dr. Boyd Edwards, headmaster of Mercersburg Academy.

St. John's Church, Lebanon, Pa., has called Rev. C. B. Marsteller, of Mercersburg, Pa., to its pastorate, in succession to Dr. Edgar F. Hoffmeier.

Prof. Oswin S. Frantz, of Lancaster Theological Seminary, was guest preacher on Feb. 8 in Trinity First Church, York, Penna.

Rev. Harvey W. Black, of Derry, Pa., has accepted a call to the pastorate of Christ Church Latrobe, Pa., to succeed Rev. Ralph E. Hartman.

Student Charles W. Buffington, of the Lancaster Theological Seminary, has been elected pastor of the Lenhartsville Charge, near Hamburg, Pa.

The Tulpehocken Charge, near Myerstown, Pa., has chosen J. Donald Backestoe,

of the Senior Class of Lancaster Theological Seminary, as pastor to succeed Rev. Morgan A. Peters.

Student Robert J. Urffer, of Lancaster Theological Seminary, was unanimously elected to the Friedens Charge, consisting of the Unionville, Friedens and Slatedale congregations.

Rev. Stephen Borsos, stated clerk of the Central Hungarian Classis, announces that the Classis will meet Mar. 9, at 7 P. M., in the Hungarian Church, 221 Johnson Ave., Pittsburgh, Pa.

Young People's Day was observed in St. John's Church, Phoenixville, Rev. A. A. Hartman, pastor, on Jan. 25, with Mrs. Catherine Miller Balm, director of Young People's Work, as guest speaker.

Feb. 1 marked the 32nd anniversary of our good friend, Rev. Dr. Wm. U. Helfrich, in the pastorate of Christ Church, Bath, Pa. We wish for him many more years of happy and useful service.

The season of Lent presents the supreme opportunity of the year in the work of the Church. Are you prepared to make the most of the great chance it offers for a deeper spiritual emphasis? How greatly it is needed!

Student Nevin E. Smith, of the Senior Class at Lancaster Theological Seminary, has been invited to become pastor of St. John's Church, Evans City, Pa., after his graduation in May. He will succeed the late Dr. H. H. Long.

We regret to report the death on Feb. 5 of Mrs. Samuel S. Brenner, of Mechanicsburg, Pa., beloved wife of Elder Brenner, and mother of Mrs. Samuel H. Stein, of York, Pa. Within a few weeks Mrs. Stein has been bereaved by the death of both her husband and her mother.

Rev. Ira Wilson Frantz, who recently assumed the pastorate of St. John's Church, Fullerton, Pa., in succession to the Rev. Thos. H. Krick, retired, preached ably to the Boy Scouts of the borough on Sunday night.

St. Peter's, Zelienople, Pa., Dr. J. H. String, pastor, reported 410 members to Classis. On Feb. 8 an impressive pageant was rendered and the pastor gave a beautifully illustrated address. The Men's Friendship Class is arranging for Fathers' and Sons' Night in March.

Dr. Findley M. Wilson spoke at the Golden Anniversary of Christian Endeavor, in Grace Church, Phila., Pa., Rev. U. C. Guteilus, pastor, on Feb. 1. At the congregational meeting the reports indicated a year of peace and progress. Plans were set in motion for the Golden Anniversary of the congregation this year.

The Young People's service, "It Makes a Difference," issued by the Young People's Department, was used successfully in

St. Peter's Church, Lancaster, Rev. Charles D. Spotts, pastor, on Jan. 18. The young people taking part were Blough De Chant, Hazel Kerschner, Students Roy Frazier, H. F. Hafer, Lawrence Helsel, and Camper George Bensinger.

How important and productive the leadership of pastors and laymen, who have definite convictions concerning co-operative work in the Kingdom and who, in the language of another zealous pastor, "pledge to the Executive Committee that they will do their best to put the benevolent cause of Christ across to the people in their Classiss."

St. Peter's Church, Zelienople, Pa., Dr. J. H. String, pastor, reports receipts of \$7,326, of which there were \$1,404 for benevolence. The Building Fund debt was reduced \$1,100. "Pleasant Sunday Evenings" in this Church are much appreciated. The W. M. S. of St. Peter's was the guest of the W. M. S. of St. John's Church, Evans City, Pa., on Feb. 3.

On Sunday, Feb. 1, the Myerstown, Pa., Sunday School dedicated in an impressive service a Gulbransen piano in the minuet model, the gift of Mr. and Mrs. John A. Keeny to the Beginners' Department, in memory of their daughter, Mary I. Keeny, and Lillie A. Haak. The Beginners' Department and Junior Choir sang, a piano solo was given by a Junior, and the pastor, Rev. David Lockart, read a litany.

"I urged my Consistory to instruct the treasurer of my congregation to send to the Classical treasurer all benevolent monies at the end of each month, and TO MY JOY they took such action with the result that we have received \$100 to send at the end of this month. An effort to use benevolent money for current expenses was hastily downed by LAYMEN."

The pulpit of Bethany Church, York, Pa., Dr. Geo. S. Sorber, pastor, was filled Feb. 8 by Dr. Paul S. Leinbach, editor of the "Messenger," who represented the cause of Christian literature in the homes of the people. There was an excellent attendance, in spite of the inclement weather. In the evening Dr. Sorber preached to a number of troops of Boy Scouts, representing the third district of the city. Bethany Sunday School is keeping up its fine record of interest and attendance.

St. Paul's Classis at Greenville, Pa., voted a recommendation that the Evangelical Synod of North America be invited to enter the proposed pan-Presbyterian union movement, and urged our Commission on Closer Union again to issue such an invitation. West New York Classis, as reported elsewhere, expressed deep regret over the recent action of our Commission in halting negotiations with the Evangelical Synod, and questioned its authority to do so.

"Classes in Stewardship" are being conducted in many Churches and Sunday Schools at this time and there is much Stewardship teaching outside of the organizations. St. John's Church, Allentown, Pa., has set aside Wednesday night for the specific study of Stewardship for all age groups separated. Mrs. David A. Miller is in charge. The Classical Missionary and Stewardship Bulletin of Maryland Classis evaluates Stewardship study thus: "This is an excellent method whereby to lay intelligent, firm and permanent foundations for the vital and all comprehensive function of the Christian life."

The Board of Directors of Hoffman Orphanage, through J. L. Gerber, president, and Rev. W. R. Gobrecht, secretary, unanimously adopted a minute expressing the sorrow and loss sustained by that institution in the tragic death of the Rev. Dr. Samuel H. Stein, of York, who was the treasurer of the Board and who for years has shown unflagging zeal and sound

judgment in caring for the finances of the Orphanage. The minute reveals the high place Dr. Stein held in the regard and affection of those associated with him in this unselfish service to the fatherless and motherless wards of the Church.

A Stewardship Study Class in every Church during this Stewardship Year. It is easy to organize; a wealth of material is available; it reinforces the vital Gospel; emphasizes and promotes the spiritual in every life; inspires and intensifies the spirit of co-operation in denominational and Christian work; it links the personality with Kingdom projects, but what is more important, it makes available and appreciable to the individual believers the mighty resources of God for the establishment and promotion of His Kingdom. The work is His; we are at best but his tools and a sense of Stewardship gives us willingness and joy in Christian work.

Jan. 25 was "Paisley Day" in Trinity Bible School, Phila., when special honors were paid to the faithful supt., Elder Harry E. Paisley. Dr. Wm. Barnes Lowex was the speaker and the Shrine Band of 35 pieces played. On Jan. 11 a special program was given in recognition of the pastor, Rev. Purd E. Deitz, with Dr. J. G. Wilson as the speaker. Every day is really a "special" in busy, bustling Trinity Church. On Jan. 25 Dr. J. M. G. Darnis filled the pulpit. The Foreign Missionary offering will be for the support of "Mother" Hoy in China. Dr. A. V. Casselman lectures Feb. 20 on "India."

Leaders of Young People's Societies and teachers of Sunday School classes who are eager to help their young people find the Christian solution for the problem of life will be especially interested in a new discussion unit prepared under the guidance of the Youth Curriculum Conference on the Unemployment Situation. This is an unusually stimulating piece of work and will guide those who use it in considering the unemployment situation in their own community, the causes of unemployment, possible solutions of the problem. Copies may be secured from the Young People's Department for 25c each.

Rev. Stephen Borsos, Morgantown, W. Va., traveling missionary, reports that he preached Jan. 15 in Akron, O., in the Hungarian Church for the Church paper, the "Lapja" and received 50 new subscriptions and 4 inch ads. "Lapja" is 32 years old, and now enlarged from 8 to 16 pages. It now has a "full time" editor, Rev. Julius Melegh, president of the Central Hungarian Classis. Rev. Mr. Borsos during 10 or 12 days each month visits one or two congregations, preaching God's message to the people in behalf of the Church paper, and he believes in a very short time the paper will go to self-support and become a weekly of 24 pages for the 102 Hungarian Churches.

Somewhat pastors are thrilled when their Churches are able to raise the Apportionment in full. Especially is this true with those with whom this is done "for the first time." And there is not only a note of joy but a reason for deep joy in this, for the work of God is mightily prospered. It is not merely a financial but a spiritual achievement. The Executive Committee is always glad to receive letters announcing this achievement. They are a delight to the eyes and a joy to our heart. Such thrills have moral and spiritual value.

In Salem Church, Allentown, Pa., President Wm. F. Curtis, of Cedar Crest College, gave his illustrated lecture on the Passion Play, Feb. 8. The congregational meeting Jan. 14 was most encouraging. The officers elected were: Elders, Elmer A. Guth and W. G. Hoffman; deacons, F. S. Newhard, C. F. Glick, C. S. Geisinger, L. B. Newhard, S. J. Fegley and J. S. Knauss. The minister, Dr. Wm. F. Kosman, gave an inspiring challenge, stressing the chief objectives for 1931. He was given a rising

vote of confidence and good-will for his excellent work. Prof. Nevin C. Harner, of Lancaster Seminary, addressed Salem's educational organizations Jan. 22. Special mid-week Lenten services begin Feb. 18. It is hoped to lay an offering of \$5,000 on the altar on Easter.

Two excellent lantern-lectures with beautifully colored slides are available for the study of Stewardship. The first is "Our Church at Work" in charge of the Executive Committee, Department of Promotion, and the two fine lectures arranged by Dr. Casselman on "The Christian Steward." We should have a few more lectures on our institutions, the work of Christian education and other activities and no doubt they will be created and assembled later. However, do not miss the chance of having your people see these pictures by which they can better visualize the great work being done by the Boards and institutions of our Reformed Church. Place your order with the Executive Committee or with Dr. Casselman at once. The first will be sent free excepting postage, the letter postage one way plus two dollars.

1930 proved to be another splendid year in the Myerstown, Pa., Church, Rev. David Lockart, pastor. The average Sunday School attendance was substantially increased again and a new record set. During the last four years the average for each Sunday has grown 39%. During the year 40 new members were added, 25 by confirmation, 12 by letter and 3 on profession of faith; 31 children were baptized and 6 adults; 24 funerals were held, but only 10 for members of the congregation and one baptized child; ten weddings were performed and 968 pastoral calls were made. Of a membership of 673, 591 communed in 1930. The congregational income for the year was \$9,700 and in addition \$1,000 added to the endowment of the Church, increasing it to more than \$27,000.

The Classical Bulletin of Maryland Classis brings the following striking statement: "The change of the Classical year has put the Lenten and Easter season at the beginning not at the end. It usually served as a time to make up for what had not been done the earlier part of the year. We should encourage and urge the same spirit of giving as before. If we do the greater part in the first lap of the race, we will not need to strain so hard to reach the goal in the last lap. In the light of what this period represents in the life of Jesus, given for our sakes, even the most that we can do is an inadequate expression of gratitude." Many Churches are now already preparing by way of distributing self-denial envelopes among old and young and in general challenging their people for sacrificial giving during the pre-Easter season.

The Rev. Dr. Wm. F. Kosman entertained the February meeting of the Ministerial Association of the Reformed Church in the Lehigh Valley at Salem

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BALTIMORE, MD.

Church, Allentown. The Rev. R. M. Paine read his paper entitled, "The Church and the Modern Mind." The Rev. Dr. Jacob G. Rupp addressed the Association on "My Impressions of Our Foreign Mission Fields." The Rev. Floyd R. Shafer, president, presided. The Rev. A. A. Bohner conducted the devotions, and the Rev. E. Wilbur Kriebel pronounced the benediction. The ladies of Salem Church served the dinner. Dr. Z. A. Yearick asked the blessing. One new member was added during the meeting. 48 of the 58 members of the Association have attended during the past five monthly meetings. The March meeting is scheduled to be held at Dubbs Memorial Church, Allentown, Rev. M. F. Klingaman, host, Mar. 2. Papers are to be read by Dr. W. H. Wotring and Rev. F. D. Slifer.

The annual congregational meeting of St. Mark's Memorial Church, Pittsburgh, Pa., the Rev. J. Grant Walter, pastor, was held Wednesday evening, Jan. 21, and took the form of a dinner celebrating the 40th anniversary of the organization of the congregation. After the dinner and following a roll call the following were elected members of the Consistory: Elders, S. A. Allen, Edwin Johnson, H. W. Kurtz; deacons, J. D. Allen; B. H. Rodeniser, F. W. Shultz, C. T. Siebert, Jr., W. J. Gibson, and V. C. Menth. The pastor then gave a short talk, telling of the beginning of the Reformed congregation in East Liberty in 1873. He also read a letter from the Rev. Dr. A. E. Truxal, who preached the sermon when St. Mark's was dedicated; and a letter from the Rev. Dr. A. M. Schmidt, who was the first pastor of the new congregation. These letters also told of the building of St. Mark's by Mr. B. Wolff, Jr., as a memorial to his brother Christian. Of the 53 charter members, 12 are still living. The pastor was followed by S. L. Allen, who spoke on "Looking Backward"; C. T. Siebert, Jr., "The Present," and R. E. Zimmerman, "Looking Forward." There were 78 present for the dinner and the anniversary meeting.

Lovettsville, Va., Rev. A. S. Peeler, pastor, has had the best winter attendance thus far in the present pastorate, due to the good roads which are due to the absence of rain. The Christmas program was witnessed by more than the Church could seat. The decorations were extensive and were under the direction of Mr. James Lindsay, who is studying interior decorating at Carnegie Institute in Pittsburgh. The pastor and wife were nicely remembered with a purse at Christmas and also were "pounded" recently when quite a number of members spent a social evening at the parsonage. On Dec. 31, Miss Dorothy Souder, a graduate of Hood College in 1929 and a teacher in our Sunday School, was happily married to Mr. Wm. Beatty, of Brunswick, Md. The ring ceremony was used; about 70 guests were present. The congregation is looking forward to observing its 200th anniversary this fall; the Ladies' Mite Society will observe its 50th anniversary at the same time. The pastor can observe his 25th ordination anniversary this year.

In Grace Church, Sioux City, Iowa, Rev. L. H. Ludwig, pastor, Loyalty Month (January) was considered very successful. The average Church attendance was 86 and the average Sunday School attendance 98. As a part of the Loyalty Program the Sunday School conducted a Contest to see which class could have the highest per cent of its members present on every Sunday during the month. A class of boys (15-17 years of age) taught by J. J. Cook came out first with an average of 95%. The treasurer reports that there were also increases in the receipts, part of which was due to the emphasis upon Loyalty. The Friendly Indians (boys 9-11 years of age) are playing in the City tournament sponsored by the City Y. M. C. A. and have already won two out of three games. A furnace has been installed in the Church.

This was an improvement needed very badly for several years. The Ladies' Aid Society held a Silver Tea and the Grace Guild held a Loyalty Supper, both of which were very well attended. The missionary organizations are sponsoring a five-week Study of India. On Feb. 19 the Thank Offering service will be held.

The Rev. Dr. A. M. Gluck, pastor of Christ Church, Martinsburg, W. Va., since 1912, was signalized by being publicly proclaimed as Martinsburg's "most useful and outstanding citizen." This recognition was given by the Monarch Club, and a medal suitably inscribed was presented by the Rev. R. N. Young for that organization. Rev. Dr. W. S. Hammond also spoke briefly. It was the first award of the kind made in that city, and among the activities of Dr. Gluck mentioned we note his connection with the Social Service Union, Red Cross, Y. M. C. A., Public Library, Community Chest, as well as his exceptional services to his own denomination. Dr. Gluck feelingly responded, with

latter counselor. These groups are past the experimental age and are vitally interested and extremely active. An unfortunate circumstance arose when a large loan association failed, with the ladies' funds of \$225 as deposits. This amount was accumulated to pay the interest on the Church indebtedness at the end of the year. But this has stirred the auxiliary on to greater effort. Mrs. R. A. Hornbuckle is the new president. Changes were made in the Church School for greater efficiency and in anticipation of a larger Church School. January witnessed the best average attendance of the present pastorate. A fund is also being collected for a new floor in the school. At the first of the year the pastor moved into his new residence on 832 Doheny Drive, facing beautiful Beverly Hills, and closer to the Church. Plans for an evangelistic campaign are being completed, to be carried on until the arrival of Dr. R. C. Zartman, who will be with Trinity for a week. Trinity is also joining in a monster Young Peoples' Rally of the Reformed Churches of Los Angeles. Except for the coming of Mrs. Schneder and Rev. A. Steinecker and his family, Trinity and its pastor did not have the pleasure of greeting one Reformed Church member during 1930. He writes: "Do our Reformed people think of Hollywood only as a place of 'movie factories'? Or do they say, like so many, 'Goodbye, God; I'm going to California.' A truly Reformed Church is trying to carry on here amid the incessant 'Reformed What?', the innumerable 'isms and cults' and the ubiquitous 'religious indifference.' The interest of a few incoming pilgrims of the Reformed Church would be an incentive for this Reformed Church, composed of almost every denomination and three Reformed families. When you come this way, suppress the desire to visit Hollywood, where you will not see anything you did not see at home, and come to Trinity and get something you are accustomed to. Aimee is not preaching any more, so come to Trinity."

IS MORE LIQUOR SOLD TODAY?

Prof. T. N. Carver, of Harvard, emphatically scores when, in discussing the utterly foolish statement that "there is more liquor sold today than before Prohibition," he says:

"The liquor business has been driven under cover. It no longer occupies the best corners and the most public locations. When some retailer, or some line of chain stores will abandon the busy streets, convenient corners, and public location and seek back alleys and barred doors as a means of increasing its sales, we may believe that bootleggers and speakeasies can sell more liquor than the open saloons."

a beautiful tribute to the blessed influence of his parents. The "Martinsburg Journal" comments editorially as follows, under the heading "Well Deserved": "Rarely, we believe, could so nearly a unanimous choice in a matter so fraught with possibilities for disagreement be made as that announced by Monarch Club Tuesday night when it bestowed upon Dr. A. M. Gluck the recognition as the community's most useful and outstanding citizen. It is an honor of genuine value, and it was given one who really deserves it. Dr. Gluck's 18 years in this city have been more than years spent merely as pastor to his congregation. He hinted at his philosophy of life when receiving the honor by declaring he considered the life of service as the most satisfying and the best spent life. His outstanding labor for the community has not been grudgingly given; he has spent it freely and fully because he wanted to do so. The spirit in which he has thrown himself into the work, therefore, only intensifies its value. Too frequently recognition of this nature is delayed until the one so recognized is beyond human hearing. It is helpful to have it said when it can come perhaps as encouragement while the service is still being rendered. The Monarch act in this instance was altogether a happy one."

In Trinity, West Hollywood, Calif., Francis John Schmuck, minister, good results were evident for 1930, and definite strides are being made already for the new year. Two young peoples' organizations were organized, a boys' society, "The Tower Trojans," numbering 19 boys between 13 and 18, under the capable leadership of Mr. James Cocksedge, assisted by Mr. Alex. Warden. The new Girls' Missionary Guild, numbering 12, is led by Miss Elizabeth Noacker and Mrs. F. J. Schmuck, the former as president and the

WESTMORELAND CLASSIS

The Classis of Westmoreland met in the First Church, Irwin, Pa., Feb. 3, at 9 A. M. The president, Rev. V. A. Ruth, preached the opening sermon on the theme, "The Touch that Revealed," Luke 24:30-31. Organization was effected by the election of Rev. E. M. Dietrich, president; Elder A. L. Leonard, Jeanette, vice-president, and Rev. A. S. Lenhart, corresponding secretary. Rev. W. S. Fisher continues as stated clerk, and Rev. W. C. Sykes, D.D., as treasurer. Rev. Ralph S. Weiler was elected chairman of the Missionary and Stewardship Committee.

The reading of parochial reports revealed the fact that many of the Churches have been affected by the industrial depression. The treasurer reported receipts of \$30,329.99 on Apportionment; \$3,596.38 for St. Paul's Orphans' Home, and \$3,030.71 for other benevolences; total, \$36,957.08. There were received during the year by confirmation 288, by certificate 68, and by renewal 76, total 432. The losses were, by certificate 121, by death 100, by erasure 311, total 532. The pastoral relation of Rev. H. W. Black with St. Paul's, Derry, was dissolved and his call to Christ Church, Latrobe, was confirmed. The pastoral relation of Rev. H. A. Croyle and the First Church, Vandergrift, was dissolved to take effect March 1. Rev. A. M. Keifer, D.D., superintendent St. Paul's Orphans' and Old Folks' Home, was present and spoke briefly of the work of these Homes. During the past year the school equipment was increased by the erection of two additional rooms, a library room and a gymnasium. The school is now a part of the State educational system. There are 118 children in the Orphans' Home and 6 old people in the Old Folks' Home. Mr. M. S. Yeiser,

assistant superintendent of the Pittsburgh District Anti-Saloon League, addressed Classis on the work of that organization.

Two ministers, Rev. J. C. Bowman, D.D., and Rev. C. W. Summey, both retired, died during the year. The question of old age pensions was discussed and commended until a more satisfactory method of caring for the aged shall be devised. Classis adjourned on Wednesday at 12 noon, to meet Oct. 19, 7.30 P. M., in the First Church, Mt. Pleasant, Pa.

A. B. B.

ALLEGHENY CLASSIS

The 60th annual session of Allegheny Classis convened in the Church of the Ascension, Termon Ave., N. S., Pittsburgh, Pa., Rev. Henry L. Krause, pastor, Feb. 3, at 9.30 A. M., and terminated on Feb. 4. Holy Communion sermon preached by the retiring president, Rev. I. S. Hawn, Ph.D. Rev. John F. Bair, Olivet, St. John's, was elected president; Dr. E. E. Wible, vice-president; Rev. D. J. Wolf, stated clerk. Dr. J. W. Clady, general secretary Federal Council of Churches in Pittsburgh, addressed the Classis on the subject "Our Commissions and Social Agencies." The choir rendered special music. The hospitality of the congregation and pastor was appreciated. The Ladies' Bible Class was highly praised for entertainment.

Press Committee: Rev. Ralph Johnson, Rev. Frank Hiack, Elder Adam Rape.

CHAPLAIN RUPP'S REPORT

Headquarters Harbor Defenses of Honolulu Office of the Chaplain

Fort Ruger, T. H., 1-14-31.

The Reverend Classis of Allegheny.
Dear Fathers and Brethren:

Since sending you my last annual report last spring, I have been transferred from Fort Robinson, Nebraska, to the Coast Defenses of Honolulu, with station at Fort Ruger, T. H. This move was made last November.

My work for the past eight months has been very gratifying, as far as the response from the enlisted personnel has been concerned. At my last station in Nebraska, where I served for about two and a half years, my Sunday School was graded throughout, with the teaching force drawn mainly from the wives of non-commissioned officers. The Sunday evening services, held in the post theatre prior to the movies, were exceptionally well attended, though my services closed a full half hour before the movies started.

Since the last annual session of Classis I have held five funeral services, two marriages and baptized one person. In view of the fact that we have no Church organization in the army I cannot report concerning membership, etc., contributions, etc.

At my new station here in the Hawaiian Territory, I have two posts assigned to me for religious work: Fts. Ruger and de Russy, which comprise the Harbor Defenses of Honolulu. I reported for duty here on Nov. 10, and because of a lack of quarters at Ft. Ruger I am living in the city of Honolulu, within a block and a half of the Post. However, it makes me feel like the minister who has two Churches in his country charge but lives in the city, away from his people — which prevents the closest personal contact with the members of his parish.

At Ft. de Russy there is established a Recruit Training Center for recruits who come here assigned to the coast artillery. At the present time we have 254 recruits in that detachment, working with whom constitutes one of the special pleasures of my job. I hold a short Sunday service for them whenever possible.

My other religious services include a Sunday School for both Posts, held at Ft. Ruger, transportation being provided for

the children of Ft. de Russy, and evening services at 5.15 at Ft. Ruger and a later service at de Russy at 7.00. I am at present organizing a class for soldiers in the Sunday School with some promise of success.

With my sincerest hope for a most profitable meeting of Classis, this report is respectfully submitted.

Paul B. Rupp, Chaplain U. S. A.

A LITTLE CHILD SHALL LEAD THEM

Here is the picture of a little lad who is doing evangelistic work along Church-paper lines. Little Harold Herbster of Schuylkill Haven got the idea that more people in his father's Church should read the "Reformed Church Messenger," so he started in to sell copies of the "Messenger" each week. After public school hours he sallies forth and challenges the members of his Church who are not subscribers to buy a "Messenger." He lists his prospects and visits them regularly. He is now selling 15 copies every week. Two other boys are going to help him, and



Harold Herbster, of Schuylkill Haven, is a real salesman for the "Messenger" among the members of First Church

cover the entire field of First Reformed Church. If anyone within the area of that Church does not read or subscribe to the "Messenger," it won't be the fault of these little Church-paper evangelists. If this would be done in every Church, and there is no reason why it should not, the office of the "Messenger" would be swamped with orders and through the medium of its Gospel news thousands of people would be linking up with the activities of our Church, and in many instances with Christ Himself. After all, the dominant purpose of the "Reformed Church Messenger" is not to send out so many printed pages every week, embodying Christian sentiments, but to present Christ as the perfect and all-sufficient Savior, in whom alone men can find happiness and peace, and to show how this Christ is present and active in the Church today.

—J. M. G. Darms.

THE ACTION OF PHILADELPHIA CLASSIS ON PROHIBITION AND LAW OBSERVANCE

The following report of the Committee on Temperance of Philadelphia Classis was made the action of Classis:

"Your Committee wishes it might make such a statement at this time as would awaken our people from their lethargy. Once we were alive to the issue and won a glorious victory, but we have become faint. Were we to renew our former zeal, we would rout the enemy.

Our Prohibition laws are now in greater danger of being repudiated than ever before. We must express our conviction with no uncertain terms regarding the sanctity, the legality and the blessings of our present legislation. We ought to present a strong program of education on temperance and law observance. We must use our citizenship rights in the election of those officials who are in hearty and honest accord with the law. Let us not be misled by a wet metropolitan press nor by a finely camouflaged repeal program.

We heartily commend our President, the Honorable Herbert Hoover, for his friendly support of the Eighteenth Amendment and for his earnest challenge for law enforcement; our Governor, the Honorable Gifford Pinchot, for his determined stand; the Honorable Lemuel B. Schofield, Director of Public Safety of Philadelphia, for his honest and earnest work in the enforcement of the law; and urge your whole hearted support of the Church's great and successful agency, the Anti-Saloon League."

MEETING OF THE EXECUTIVE COMMITTEE OF THE GENERAL SYNOD, JANUARY 30, 1931

The Executive Committee of the General Synod met in Assembly Hall on Friday, January 30th. Secretary Lampe had everything in readiness for consideration and action. Eighteen members of the Executive Committee were present, the three absent ones being unavoidably detained. A number of visitors attended at various times throughout the session. Dr. Schaeffer presided and again proved his administrative genius in shaping up matters of importance with dispatch. The reports of Secretaries Lampe and Darms were read and approved. A brief statement of Stated Clerk Stein was read and approved.

Treasurer Warner reported that arrearages in contingent funds on the part of several Synods are being made up, and that these accounts are now being kept direct with the Classes. It was emphasized that contingent moneys are not benevolence and must be paid promptly and with regularity.

Dr. W. F. Kosman, in his report on Spiritual Resources, commented on the spiritual health in the Churches, and made the splendid suggestion that "conferences on spiritual emphasis" be held, possibly in connection with meetings of Synods, in which conferences mainly "the validity of Jesus Christ in present day life" be considered prayerfully. It was recognized that several Synods were laying more stress on spiritual guidance at their meetings. In order to shape up and plan more comprehensively, the Committee was asked further to consider this matter.

The period from January to June, 1932, was fixed for special emphasis upon the spiritual life of the Church. It was very evident that in the Reformed Church the mechanical end of our work is being emphasized less and less and the spiritual side more and more. Thus are we true to our heritage, for the Reformed Church is first of all "the Church of the Word" and then, and then only, can it be a Church at work.

Dr. J. H. Mickley reported for the Committee on Stewardship that the Churches are gradually adopting the Stewardship plan, and many classes on Stewardship have been formed. Stewardship Acknowledgment Week will be recognized in the denomination March 8-15. We are on the way to becoming a Stewardship Church,

though the process and advance is rather measured. Dr. Lampe was elected our representative at the World Conference on Stewardship and Church Finance to be held at Edinburgh, Scotland, next June.

Dr. J. M. Runkle made valuable suggestions on Promotion. Emphasis is laid on the need of making the pre-Easter season productive. Organize the key man (laymen) of the Churches in Classical groups for the study and direction of finance. An Every Member Canvass, denomination-wide, is to be conducted in November as the major effort of the year. A piece of literature highly informative and illuminative is to be gotten out on the work of the Boards and be ready for the Every Member Canvass in the fall. The Church papers are to be used more largely by the Boards. Within the Church and the Boards the spirit of co-operation seems to be growing stronger.

Dr. E. G. Krampe reported on the Coordination of Finances. There are to be no special campaigns this year, outside of the Every Member Canvass in the fall. Some irregularities of Classes in regard to the disposition of benevolent moneys were touched upon and satisfactorily adjusted. The matter of a standardized percentage on annuities were discussed. The standards proposed by the Federal Council of Churches were approved, but the request was made that these be reduced.

Dr. Schaeffer reported on Church Administration. He was instructed to prepare a special deliverance on the attitude of the Reformed Church on the matter of unemployment. The date for the meeting

of the General Synod in 1932 is to be fixed at the next meeting of the Executive Committee.

Dr. F. H. Rupnow of Fort Wayne reported for the Committee on Church Government, suggesting improvements along many lines. Wichita Classis was dropped from the roll of Classes. Dr. Lampe was requested to make a thorough study of the orders of business of our judicatories and report at the next meeting. Dr. Rupnow made valuable suggestions concerning the Christian viewpoint on marriage. His Committee is giving special thought to the matter of marriage and divorce, and will render a valuable contribution on this important subject, which will be presented to the General Synod in more finished form.

Dr. Lampe reported on Publicity, making valuable suggestions as to the publicity items which might interest Reformed Church people throughout the country. Through the Publicity Department newspapers in cities where Reformed Churches are located, as well as the metropolitan papers, are furnished with important articles from time to time. Dr. Darms, in charge of Publicity, is contributing by way of editorials, news items, and many other articles and pieces of literature. He was requested to publish weekly in the Church papers several new items of actual happenings and tendencies within the Reformed Church, which might be used by the pastors in their Parish Bulletins. The new poster for Benevolences was presented and approved.

Mr. J. Q. Truxal, Secretary of the Reformed Churchmen's League, reported on

the progress of his work. Twenty-six Chapters have been organized. The Reformed Churchmen's League Congress is to be held at Harrisburg November 10-11-12, 1931.

Altogether, the spirit prevailing at this meeting of the Executive Committee was highly productive and deeply spiritual. The Reformed Church is enlarging and growing stronger within.

J. M. G. Darms,
Asst. Executive Secretary.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

Last week was Chautauqua week in Womelsdorf, and the Womelsdorf people have always been very kind to the Bethany children. As the auditorium was large, they promised to admit 75 to 100 children free. It was a real treat to our children and we all greatly appreciate their interest in the Bethany boys and girls.

On the third Sunday of January we started holding a brief religious service in the Infirmary for the shut-ins immediately following the morning Church service on Sunday. While Bethany has a deep religious atmosphere, no services of this nature were held before in the Infirmary, which has been open since 1926.

As the men were busy butchering and making sausage and scrapple last week, the superintendent found it necessary to load 8 children in his car in order to have their eyes examined at the Reading Hospital.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

IN MEMORY OF A DOG

Text: Mark 7:28, "But she answered and saith unto Him, Yea, Lord; even the dogs under the table eat of the children's crumbs."

In the morning, Laddie, a bright and lively fox terrier, was gay and sprightly and full of fun. In the evening he was in great agony and distress, as the result of being hit by an automobile.

In the morning I was sick in bed and he came and showed sympathetic affection and huddled close to me to manifest his good wishes. In the evening I patted his head in loving sympathy of which he gave recognition by wagging his stumpy little tail, but he was in too great distress to do anything more.

In the morning his young mistress gave him an affectionate farewell as she went to school. In the evening she carried him in from the street all bruised and bleeding, weeping bitter tears of sympathy. They had been real pals, and she gave him first aid and last aid and every other aid until death came and brought relief.

All who have had pet dogs to whom they were greatly attached know what this experience means. There is real grief where such a pet is suddenly taken away by an accident.

Dogs and horses have always been the favorites of men because of their friendliness and intelligence. The automobile has driven the horse into the background, but there are still a number in use on the farm and for riding purposes. The dog is still with us, and there are many homes that have their pets.

It may seem difficult to say which is the more intelligent, the horse or the dog, but

as a rule the dog, because of his smaller size and his domestic qualities, becomes more attached to man and has more opportunities to show his friendliness and his faithfulness.

It is said that two terriers belonging to the bookseller of Clement's Inn, London, were accustomed to play about the entrance to King's College Hospital when it was in the Strand. They saw a strange collie run over in the road, assisted it to the hospital door, and barked until they were all let in where the sufferer could be treated. This shows that there must be something like reason at work in a dog's brain. Many other incidents are on record which prove without a doubt that the dog is an intelligent animal.

Many books have been written about dogs, and they are read with keen interest by boys and girls and some adults. "The Call of the Wild," by Jack London, and books of a similar nature, have had a wide sale.

Robert Louis Stevenson once saw a man ill-treating a dog in the street, and remonstrated with him. "What business is it of yours?" said the man. "He ain't your dog." "No, but he is God's dog," Stevenson replied, "and I'm here to protect him."

A great many tales of heroism are related about dogs, and untold lives have been saved by their noble efforts. A number of good ones are found in "The Book of Knowledge."

Among the most wonderful life-savers are the St. Bernard dogs. I saw some of these dogs in Switzerland a number of years ago. A dog by the name of Barry in ten years of heroic service saved the lives of forty travelers, at one time or other lost in the mountain snows of the Swiss Alps. One of his most famous rescues was that of a ten-year-old child. Barry found the child lying in the snow unconscious with that fatal sleep which precedes death by freezing. He warmed

the child with his breath, and then proceeded to lick its hands and face in an attempt to rouse it to consciousness. When the child opened its eyes at last, Barry lay down by him and after some time made the child to understand that he wished him to climb to his back. The little lost boy accepted the invitation, and was brought in safety to his home.

Barry came to a sad end. He was killed by a stranger who thought the dog was attacking him while he was really trying to rescue him. But a monument was erected in his memory and still stands close to the St. Bernard Hospice to which the dog had brought rescued travelers to be ministered to by the monks of the Hospice.

Another famous rescue dog, to whose memory a monument has been erected in Central Park, New York City, is Balto. In the middle of the winter the city of Nome, in Alaska, was visited with a terrible sickness, diphtheria, which only one remedy could check. There was only a little of this medicine in Nome, and if it had not been for Balto the fresh supply would not have arrived in time.

Gunnar Kasson, Balto's master, himself told the story. He had the precious serum on his sled and was trying to get it to Nome with all possible speed. He missed his relay in a blizzard and came on into Nome, his great strength almost gone. On the last lap the thermometer stood at thirty degrees below zero, with a blinding gale blowing from the northwest. Kasson could no longer see his dogs or the trail; but Balto, the great Siberian, knew the trail and kept it, from Bluff into Nome, a distance of fifty-three miles. Kasson said, "I gave Balto, my lead dog, his head and trusted to him. He never once faltered. The credit is his." Balto's feet were badly frozen when the team arrived. By bringing the serum to Nome in time many lives were saved.

Balto has other honors to his credit. He started his career in 1915, when he led the Kasson team to victory in the Moose race. He increased his fame when he took Roald Amundsen, the explorer, north from Nome, at the time that the explorer planned his airplane flight across the North Pole.

Dogs are mentioned fifty times in the Bible. In most cases they are referred to in an unfavorable light, because in those days most of the dogs were wild and ferocious, and very little was known about them as pets and the friends of man.

But the story from which our text is taken refers to pet dogs which were found under the table in the home, and the use which the mother made in reference to them saved her child.

Jesus had just come into a house in the borders of Tyre and Sidon to retire and rest. He did not want any one to know that He was there. But as soon as He entered the house, a woman, whose little daughter had an unclean spirit, having heard about His wonderful works, came and fell down at His feet. The woman was a Greek, a Syrophenician by race, and she besought Him that He would cast forth the demon out of her daughter.

Jesus said to her, "Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs." Jesus did not mean to be unkind, and there was no doubt a merciful note in His voice, but He had come chiefly to help the Jewish people and could not, at the time, pay much attention to the Gentiles. Many a person might have gone away sorrowful and disappointed by such an answer; but this woman seemed to detect a ray of hope in Jesus' voice, and she was very much in earnest and had great faith, so she answered, "Yea, Lord: even the dogs under the table eat of the children's crumbs." She used the same word which Jesus had used in referring to the dogs, "little dogs," or "household pets," and these little fellows saved her child's life, for Jesus said to her, "For this saying go thy way; the demon is gone out of thy daughter." And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

WATCH OUT

Cross and shortsighted old lady (in antique shop): "And here, I suppose, is another of the horrible portraits you call 'art.'"

"Excuse me, madam," said the shopkeeper, quietly, "but that's a mirror."—Epworth Herald.

A BRIEF SKETCH OF SAM HIGGINBOTTOM AND HIS WORK

Since the topic for Group "B" of the 1931 Stewardship Essay and Poster Contest is "What can I learn from Sam Higginbottom of India as a Christian Steward?", and since more than 1,200 persons have requested material regarding Sam Higginbottom, the following personal information will be of interest to the people of the Reformed Church.

Sam Higginbottom is one of the outstanding figures among the world's missionaries. His twenty-eight years in India have made him an authority on that country and its problems. His work has been recognized by the British Government which awarded to him the Kaiser-i-Hind Medal for public service in India.

He numbers among his personal friends the leading men of India, both among the British and natives. The Viceroy of India—himself an agricultural expert—recently visited the Agricultural Institute and made the comment that due to the Christian background and atmosphere surrounding the Institute and its work, the men trained there would go out into India endued with the spirit of service which cannot be obtained at the government schools.

Mr. Higginbottom was one of India's representatives to the International Dairy Conference in London. He is a close personal friend of Mr. Ghandi. He has acted as agricultural advisor to one of the most important Maharajahs in India.

In this country also he numbers among his friends some of the leading business men who have become interested in his practical program of teaching Christian principles by helping the people of India to help themselves.

The Leper Asylum, of which he is also in charge, is recognized as a model institution and is used as a pattern in founding similar institutions in other parts of the country.

Princeton, his Alma Mater, created for him the degree of "Doctor of Philanthropy," he being the only American upon whom this degree has ever been conferred. Amherst College, which he attended before going to Princeton, conferred upon him the degree of Bachelor of Science. He is a man of unusual ability, charming and forceful personality, infectious enthusiasm and kindliness of heart. He commands admiration and attention by the sheer force of his ability and is the type of man who would be an outstanding success in commerce or industry had he followed these channels instead of dedicating his life to Christian service.

He has built up, practically by his own efforts, an institution including the Agricultural College, and the Leper Asylum, that could not be duplicated for much less than \$750,000.

The following is taken from a letter written by a prominent business man after meeting Sam Higginbottom: "This man's name as well as his occupation fits him. He is just an ideal American citizen right from the grass roots. Somehow or other a man who has been accustomed to breaking the sod seems to take on some of its strength. Sam Higginbottom is my idea of a good, big man. He is well balanced; he knows his stuff; he is honest with himself and other people; he is interested in his job more than any other thing in the world. He is a good man to tie to, and his book with his autograph will make me a richer man by a good deal. I do not know when I have ever touched a more satisfying personality and I shall remember the man and the gift with pleasure all my life."

"Women, in my opinion, are different now from what they used to be."

"How's that?"

"There's my daughter, for instance—she's taking up the law, whereas her mother always lays it down."

Home Education

"The Child's First School is the Family"—Froebel

NANCY'S REFORM

Mary S. Stover

"Hurry, dear, if you want to go downtown with Opal and Mamma," Mrs. Allen called with a cheery insistence. She was thinking that it would be impossible to do those errands if they missed the next

THE PASTOR SAYS

By John Andrew Holmes

The quantity, I will, plus the quantity, God wills, equals the quantity, I shall.

car, and a telephone call had delayed her enough for Nancy to get settled again with her toys.

Nancy wanted to go. Throughout the process of scrubbing, brushing, and dressing in the dainty new frock, she had chattered away about the good time they would have; but the child was very self-willed and deliberate. She clearly meant to take her own time now. It was nerve-racking to wait, yet saying too much or starting to gather up the toys would bring on a tantrum.

Mother made her voice sound firm and confident. "Come at once, Nancy, or we'll leave you. Mamma must take this car."

The child coolly went on dressing her doll. Humiliated at the thought of the scene to follow, Mrs. Allen started toward the sitting-room. "I'll have to pick her up like a baby," she muttered. A soft hand caught at her arm.

"You can't, Auntie," whispered eight-year-old Opal in a tense, compassionate tone. "Don't you remember you promised that if Nancy didn't come you'd leave her behind? Agnes is going by now."

Mrs. Allen looked at the child blankly. She had indeed "promised" that. How many times had Nancy found such promises unkept! There was the chief cause of her exasperating disregard of both coaxing and threats. It was not necessary to take her this time. Neighbor Agnes was a dependable and willing caretaker whom she could pay for her trouble.

One more call was given. "Nancy, come at once, or we'll leave you with Agnes. I'll have to pay her what we were going to spend for your new toy; then Mother can't bring you anything. Come, dear."

Nancy started to rise, then an impish light came into the lovely face; she laughed an unbelieving little laugh. Shamed indeed now, the mother realized that her darling intended to show off before Opal—and to test Mamma out.

With hasty instructions to Agnes, Mrs. Allen caught Opal's hand and they hurried for the car.

Again and again, the Mother saw things that would have delighted Nancy. She knew that Opal did, too. It had not been selfishness that led to the little visitor's saying, "You promised." It is hard for both Mother and Cousin to do without Nancy's joyous company—hard to keep from buying some gift to carry to her, but Mrs. Allen remembered that promise faithfully!

"Auntie, do you think it would be all right for me to get Cousin one of these cunning littlest dollies?" questioned Opal wistfully.

"No, dear, she is too young—and too badly spoiled—to see the difference between your bringing it to her and my doing so. If she learns her lesson, we'll come down for a whole wonderful half day before you leave."

A sober little Nancy met them. "Agnes read her old books every single minute. She wouldn't play with me one bit."

"Then you had plenty of time to enjoy the dollies all by yourself," was the Spartan answer, though Mrs. Allen hugged her breathlessly. "Next time come when Mamma calls."

Nancy laid her head on her mother's shoulder, repentantly, and hugged back with fervor.

"The modern kindergarten builds upon the child's native interests: his love of companionship, his appreciation of rhythm, his constructive activities, his desire for self-expression, both with voice and hand."—David Felmley, President, Illinois State Normal University.

All children are entitled to the advantages of kindergarten training. If there is no public school kindergarten in your community, the National Kindergarten Association, 8 West Fortieth Street, New York, will tell you how to work to secure one.

MacTight—"I have nothing but praise for the new minister of our Church."

O'Malley—"So I noticed when the plate was passed around."

Royal Arcanum Bulletin.

Birthday Greetings

By Alliene S. De Chant

A lways do we Birthday Club boys and girls want to remember the words of Nancy Hanks to her little Abe, just before she died:
 "B e something, Abe," for Abe
 R emembered; he never forgot.
 A nd today his name abides like a blessing in the
 H eart
 A nd in the
 M ind of boys and girls around the world. By the
 L ight of pine knots Abe studied his lessons and read books he walked long miles to borrow,
 I n the day-time he split rails and never watched the clock,
 N o storekeeper, no lawyer, no father was more honest, kinder than he; none more ready to tell and hear a good joke; and so close was he to the heart of God that he made our
 C olored folks free—
 O ur Abraham
 L incoln
 N oblest of his time!

Waves are a joy to watch, aren't they—down along the sands, with gulls now on the crest of them, now flying high above them! How they boom and roar and raise their white crests high! And how small they grow as they roll nearer the shore until they become as quiet as a roadside spring—so calm and still that the slender feet of the gulls keep steady in them. And waves are like our school-day worries, aren't they? Far, far away they boom and make a lot of fuss, and send out clouds of spray. And we're half afraid of them. Why! We wouldn't dare ride high upon their crests! But the nearer they get to us, the smaller they become, and the less sputter-y, until we discover that they aren't there at all. So here's "white-capped waves" greetings to all my Birthday Club folks, who during this New Year, want to pattern, in spirit, after the sea gulls, and fly high above our worries, or gaily ride the "worry-est," foamiest crests, until they disappear along the quiet, steady shore.

A witness one day in a Georgia court was asked by an attorney, "Did you know the defendant, Parson?"

"Yas, suh. Ah has a logical 'quaintance' wid 'im," the Negro replied.

"What do you mean by 'logical acquaintance'?"

"Well, suh," he replied, "we is membahs of de same lodge."

A Long-Ago Valentine

By Daisy D. Stephenson

The pony express was late.

Polly Forbes, shading her eyes against the afternoon sun of the bright February day, watched from the cabin doorway. She called to her mother indoors, "There's no sign of Jim, mother. And you should see the line of people waiting over at the trading post. I wonder what makes Jim late?"

Inside the rude log cabin Mrs. Forbes heard, but her grave dark eyes did not waver from the seam she was sewing on a queer machine lately invented by one Elias Howe. Her lips set themselves firmly lest they tremble. For her boy, Jim, sixteen years old, was out there somewhere on the wide western plain.

Only a few days before another young express rider, carrying the mail that came from station to station, starting at Ft. Leavenworth, Kansas, had been hurt in a buffalo stampede. Hostile Indians frequently swooped upon the stage coach, traveling out to the little settlement of Denver on the Platte. And now and then some lawless white road-agent lay in wait to rob the lumbering coach, or the lonely express rider, speeding over the rutted wintry trail.

Mrs. Forbes knew all this, yet she spoke to Polly in a low confident tone. "Jim's all right. He'll come through safely." She had gone into the lean-to kitchen now and was mixing corn cakes for supper. She even measured out a little of the precious coffee, so hard to get; and sugar, worth its weight in gold dust. Jim would be cold after his hard ride of seventy or eighty miles.

"But he's nearly half an hour late, mother," Polly reminded anxiously. "Oh, mother, you don't suppose something has happened to Jim?"

"Hush, child." Mrs. Forbes' hand was not quite steady as she set the cotton wood twigs in the stove to blazing with a coal from the front room fireplace.

"Jim is strong and trustworthy. He is the son of a soldier. Besides," here the pioneer woman gazed out for a moment at the serene majesty of the mountains, purple and white in the shadows. Half to herself she spoke in simple, steadfast faith:

"If God be for us, who can be against us?"

Polly was silent but her childish heart hurt with suspense. Jim. The surprise he had hinted at so mysteriously when he said goodbye two days ago. As he mounted his buckskin pony he grinned down at his curly-haired sister, saying, "When I return it will be the fourteenth day of the month. Does that mean something to you, Polly?"

"Oh, Jim!" Polly's blue eyes danced as did her feet. "That's Valentine's Day. You don't mean—you'll bring me a valentine?"

Jim winked at his mother.

"Keep on guessing, sis. You know how you love a surprise."

He swung to the saddle, a lithe, vigorous youth in boots and buckskin. As he galloped away he called back with his roguish grin, "If luck's with me, Polly, my heart is yours!"

"Oh, dear! What did he mean?" puzzled Polly. Something in her mother's look prompted her to accuse, "You know, don't you? Oh, well, I won't ask any questions. But I know I can't wait till Jim gets back on Valentine's Day."

It was Saturday so Polly was soon helping her mother with the many, homely tasks of that pioneer household. There were cottonwood twigs to gather for kindling, water to carry before the hole Jim had chopped in the ice should freeze over. The spring was some distance away, and as many other children were engaged in the same chore, it was a temptation to play along the trail.

"Now I must practice on the melodeon," Polly listed her stints on small fingers. "Because I don't want to make any mistakes when I play 'Annie Laurie' for Professor Goldrick when he has dinner with us. And I must sew some more pieces on my rising sun quilt. What can Jim mean by saying his heart is mine?"

Polly's own little heart beat a happy tune over her secrets for mother and Jim. Her music teacher, pretty Miss Deborah, had received a precious package from remote Vermont. It contained something

that was unheard of in the far west—maple sugar. A boy had made for Miss Deborah a heart-shaped mold and she had let Polly help fashion many small sweet hearts for valentine gifts.

"Let's have trout for supper, mommy, I'm tired of antelope meat. Little Wolf will catch us some fish through the ice in Cherry Creek."

Polly's tongue kept nimble pace with her fingers as she and her mother plied their many tasks that sunny, mild Valentine's Day. No matter what they talked about they kept coming back to Jim, Jim, riding the pony express, and galloping homeward from a far station out on the lonely, wind-swept plains. Little Wolf was a friend of the Forbes. A friendly, bright, Arapahoe neighbor who loved to fish and hunt and had taught Jim and Polly many clever Indian ways.

"Mother, did you get valentines when you were a little girl in Kentucky?" Polly was sewing carpet rags now, perched on a quaint, three-legged foot-stool Jim had made for her. Mrs. Forbes had long wanted a warm rug to cover the earth floor. The log walls were covered with clean, white corn sacks, and these same useful articles had furnished sheets and tablecloths for the rude, wilderness cabin.

"Yes, dear. We had our own private post office when my sister and brother and I played together on the plantation. Alice was an artist. She could draw the most perfect hearts and I loved to color them with red crayons. Every valentine had to have a verse, of course. And brother John was good at rhyming. He was a great joker, though, and I remember the lines he printed on the last valentine he mailed for me in the old hollow oak by the brook:

'As certain as the hop vine goes creeping
up the stump,
I want you for my Valentine, my little
sugar lump!'

Polly laughed as she struggled with a knot in her thread. She thought of her own foolish verse printed on the cardboard box in which she had put the maple sugar valentines for mother and Jim. With Miss Deborah's help she had made up these lines:

"Although this heart is sweet, 'tis true,
It couldn't be as sweet as you!"

Polly grew more and more excited as the sun rolled into bed over the high, white peaks. A cold wind nipped down from the timberline ice fields, but Polly didn't mind cold. She hopped about outside, eager eyes fixed on the northeast trail. It was nearly time. Oh, she did wish he would hurry! It was exactly time and the line of waiting men in front of the trading post was getting longer. It was past time . . . Jim was late! What could it mean?

Most of the men who waited patiently for the mail were roughly dressed miners from the gold diggings. Then there were soldiers in neat uniform, trappers in picturesque garb of skins, several Mexicans and even a few Indians in blankets and moccasins. The editor of the camp newspaper chatted with the schoolmaster, "Professor" Goldrick, who was an impressive figure in frock coat and glossy high hat. The settlers were in awe of him, since he could talk not only fine English, but even Latin and Greek on occasion.

"In a few more years," the editor predicted as the minutes passed and no sign of the mail, "a railroad will join east and west and then there'll be no more of this dangerous seven-hundred mile trip from Kansas."

Professor Goldrick consulted his big turnip shaped watch anxiously. Jim had been one of his favorite pupils. Had something happened to the boy?

Then—clackety-clack! Clackety-clack! "He's coming!" Hoofs came pounding up the hard trail from Cherry Creek. Over the slope appeared a weary, sweat-lathered buckskin. His boyish rider, bare-headed,

travel-grimed, swayed in the saddle. His young face was pale under the tan; one arm hung limp and helpless. As he rode near the cabin he greeted the wide-eyed little girl with a gallant attempt at a joke:

"Oh, Sussanah! Don't you cry for me!"

"Mother!" shrilled Polly. "He's hurt! Jim's hurt!"

Her feet went flying through snow and tumbleweeds toward Wooten's trading post, and after her went Mrs. Forbes, not even

IF ABE WERE ALIVE TODAY

I've often sat and wondered
In the midst of modern things,
Yes, many an hour I've squandered
While time flew on restless wings.
And since I've thought the whole
day long,
This is the subject of my song:
"How many loved stories would
survive,
If Abe would be this day alive?"

We love the tale of how this man
Used oft the sympathetic plan,
And wrote a letter full of cheer
And sent it to a mother dear
Of some poor soldier boy who gave
His all, that they our land might
save.

But if it happened in this age,
Would such tales ever find a page?
Would it be broadcast by radio,
To all war-mothers high and low?

Would youths today be conscience
rent,
About mischarging even a cent?
Would they have walked across the
range
To give the lady back her change?
Too many a youth, I fear to say,
Would never think of Honest Abe,
But use the money on the sly.
Some oil or gasoline to buy.

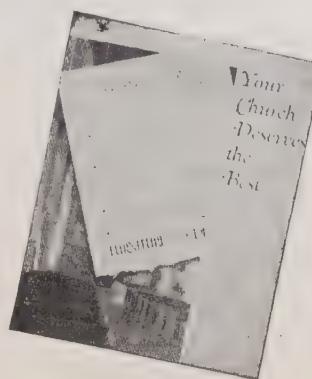
If Abe were here with us today,
I wonder what he'd really say
To those good men who were with
him
When he served water, 'stead of gin?
He'd shame the bad example now,
Which sneers thus, with a stately
bow,
"Dear friends, we shall have Adam's
Ale,
Because my bootlegger is in jail."
Oh! would that Abe were here today
To show our youth the decent way!

My first grade primer stories tell,
A pig in a puddle of mud once fell,
His plight was very short indeed,
For soon came Abe—a friend in
need—
And, thoughtless of his Sunday
clothes,
He pulled that old pig from his woes.
Alas! If that poor pig were here,
To take his mud plunge in this year,
His story never would be told,
Poor piggy would be stiff and cold!
He'd ne'er be seen by passersby,
For they'd be driving past on high;
Or else too far above they'd scud
Even to see the pool of mud;
And piggy would have called in vain,
They'd never hear him from the
plane.

And now you've heard my truthful
song,
I hope you'll pass the word along,
And on that great man's natal day,
Pray, "Lord, send more like Abe this
way!"

Catharine Smith Brown.
Meyersdale, Pa.

To all Church Committees planning to build or refurnish



—we offer this folder, illustrating and describing the features of a Church pew which have been found by long experience to be necessary for lasting comfort and satisfaction.

In an edifice with the intended permanence of a church, the wise committee will insist upon those features which insure a like degree of permanence in the furniture. The reasons for these features are covered in this folder. It is sent without obligation to all interested people. Simply address Department C, DeLong Furniture Co., 1505 Race Street, Philadelphia, or 329 Fourth Avenue, New York City.

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pausing to throw a shawl around her shoulders. The precious mail safely delivered, Jim could remember his throbbing head, his wounded arm. He slid weakly off his buckskin into the waiting arms of Professor Goldrick.

"Injuns chased me," he explained, gaspingly. "One of 'em had a gun. Put a blue whistler in my arm here. Went 'way round by Coyote Springs. Howdy, mom!" He smiled wanly from his mother's anxious face to Polly, big-eyed, breathless.

"—saved—your heart all right, Polly."

As the plucky boy slumped into his teacher's arms, Mrs. Forbes said quietly, "Bring him home, please. His bed is ready."

Polly felt as if her heart would burst in suspense as her mother and the teacher investigated Jim's wound. Pioneers had to be doctor and nurse in those strenuous, early days. At last the Professor's grave face lightened. It was a clean wound. The bullet had gone right through. He would get some salve at Wooten's.

Polly brought a basin of hot water while her mother tore clean cloth into strips for a bandage. As Polly lifted Jim's stout homespun coat to put it away something fell from the left-hand pocket, and rolled to her feet.

"It's for you, Polly," Mrs. Forbes' voice was a trifle choked. "Jim wrote to your Aunt Alice a long time ago and asked her to send it for your valentine. Open it, child."

With fingers that shook a little Polly opened the sealed box, found a smaller package within. At last! Before her enraptured eyes lay a dainty gold chain with a little heart shaped locket. Polly burst into tears and crept close to Jim's side. But her mother had taken the pretty trinket into her own hands with a little cry. One side of the gold heart was dented. Only one thing could have caused that.

"See, Polly," breathed her mother with solemn looks. "It saved Jim's life. A bullet hit the locket and was deflected. It was in his left coat pocket, over his heart. Oh, Polly!"

It was some time before Jim was able to enjoy Polly's valentine to him. But he declared it was sweeter for the waiting. As for Polly, she treasured the little locket all her life. Not long ago she passed it on to her small granddaughter namesake. And that is how I happened to hear the story of that long-ago Valentine's Day when the pony express was late.

(All rights reserved)

"Mose," said the judge sternly, "you are found guilty of having stolen two chickens from Mr. Harrison's coop. The fine will be five dollars."

"Yassuh, judge," said Mose, putting ten dollars on the judge's desk. "Ah's giving you ten bucks which will pay me up to an' includin' nex' Sattiday night."

B. and M. Magazine.

The Family Altar

By Prof. H. H. Wernecke

HELP FOR THE WEEK OF FEB. 16-22

Practical Thought: "He went about through the cities and villages, preaching and bringing the good tidings of the kingdom of God."

Memory Hymn: "The Whole Wide World for Jesus"—524 in Hymnal of the Reformed Church.

Prayer for Children: Our Father, we thank Thee that we may begin another day. We ask Thee to be with us at our work and play, in our home and at school. Bless all the boys and girls in all the world and help them to know and love Thee, for Jesus' sake. Amen.

Monday—Jesus Bearing Good Tidings
Luke 8:1-15

In these words we see Jesus as the evangelistic missionary who goes about proclaiming the Good News. Through cities and villages He went telling of the kingdom of God. The "Church board" that supported Him was the Woman's Missionary Society — Mary Magdalene, Joanna, Susanna and many others. When a large audience had gathered from every city, He spoke the parable of the Soils, aiming to impress upon them the importance of hearing in a manner that may result in a hundredfold harvest. In a congregation all members have the same Bible to read, listen to the same sermons, yet the harvest varies considerably. Is the results perhaps partly, if not largely, due to the manner of hearing the good tidings of Jesus and His love? Receiving the message gladly is one step; but how futile is it if we neglect to obey the truth received!

Prayer: Open my eyes that I may behold the wondrous things in Thy law. We thank Thee, O Father, for revealing unto

us Thy marvelous love through Jesus Christ. Cause us to listen more attentively to the pleading of Thy Spirit that we may be taught the mysteries of the Kingdom and thus become loyal faithful citizens of that kingdom which is righteousness, peace and joy in the Holy Ghost. Amen.

Tuesday—Good Tidings to the Poor

Luke 7:18-23

When the mind of John the Baptist was beclouded with doubt, and he sent messengers to Jesus asking Him whether or not He was really the Messiah, Jesus lovingly reassured him by sending back the report of the mighty works which he was accomplishing. Though John was familiar with these, a recital of them undoubtedly was helpful. Quite the same experience is ours in times of darkness or despair. No new miraculous revelation is forthcoming, but the facts we already know concerning His power and love and the truth of His written Word. Striking, especially for that time, was the tender care for the poor. To be seriously interested in the welfare of those who are otherwise almost constantly looked upon with contempt, was a new experience in the world's story.

Prayer:

Father, whate'er of earthly bliss
Thy sovereign will denies,
Accepted at Thy throne of grace,
Let this petition rise:

Let the sweet hope that Thou art mine
My path of life attend:
Thy presence through my journey shine,
And bless its happy end. Amen.

Wednesday—Good Tidings Concerning the Kingdom. Isaiah 35:3-10

In beautiful pictures Isaiah depicts here the final prosperity, glory and happiness of the Church. For this purpose he employs images of natural beauty—the shady forest, the spreading cedar tree, the wilderness and deserts shall become fruitful. The blessings of the Church to a community are too evident to need mentioning. Real estate men will encourage the building of a Church in a new section that is being laid out. Quite different motives prompted our Pilgrim Fathers when they established their places of worship as the center of the life of the colony. In communities where the Church, as an instrument of the kingdom, is functioning vitally, life is being transformed from a purposeless or selfish existence to one of richness and of varied interests that reach out and find joy in serving even unto the uttermost parts of the world.

Prayer: We thank Thee, O Father, for the Kingdom of heaven and its rich blessings. Cause, we pray Thee, Thy Church to be faithful in the great task Thou hast entrusted unto it, of laboring for the establishment of it in the hearts of Thy people everywhere. Amen.

Thursday—Good Tidings Proclaimed

Acts 8:1-8

The preaching of Philip opens a new

chapter in the story of the spread of the gospel from Jerusalem to Rome. Up to this time the witness for Christ was confined to the city of Jerusalem. The persecution which arose in connection with the death of Stephen was the occasion of a movement which was to carry the gospel beyond the confines of Jerusalem into Samaria. In a real sense all believers became evangelists. Philip went down to Samaria, and as a result of his faithful labors "there was much joy in the city." Is there in any other realm of life a joy produced that is comparable to that which was proclaimed on Bethlehem's plains, imparted by Jesus, and the treasured possession of every individual who has heard and accepted the "glad tidings"?

Prayer:

I came to Jesus as I was,
Weary and worn and sad:
I found in Him a resting place,
And He has made me glad. Amen.

Friday—Good Tidings for All Nations

Acts 10:34-43

In the record of Peter's visit to Cornelius, we have the opening of the door of the Church for the reception of Gentile believers. Jesus quite naturally restricted His ministry almost exclusively to the Jews but He did not refuse the Gentiles. Throughout the gospels we have individual Gentiles rejoicing in the Savior's grace but with the Great Commission we have the clearest and most sweeping indication that the gospel is for all nations. We no longer think of limiting God's grace to Jew or Gentile, but are we consistently dealing with the black and yellow races of our European neighbors as people who are entitled to the same privileges and opportunities we enjoy?

Prayer: Lord Jesus Christ, help us to exalt Thee by making Thy salvation known over all the earth. Help us to be more eager and devoted to Thy great cause. Reveal unto Thy people everywhere the Joy and satisfaction that comes from sharing with others Thy rich blessings. Amen.

Saturday—Good Tidings for the Bereaved

John 14:1-10

The opinion is frequently expressed that the average Christian is most inconsistent in the grief displayed upon the death of a fellow Christian, particularly a relative. No doubt the pangs of separation from loved ones left behind and sorrow for the disrupting of the beautiful associations produce a certain sadness. Yet it is not uncommon to find, not only among older people but among younger people as well, when they are brought face to face with death, through an incurable disease perhaps, a Christian resignation that is transformed into Paul's words, For me to die is gain, for to be with Christ is by far the best. For a child of God, dying is but the entrance into the fullness of eternal life. Is there any other comfort in time of bereavement, can any one be desired that is more satisfying than Jesus' promise, "Where I am, there ye may be also"?

Prayer: Lord our God, the Giver and

Taker of life, help us to so believe and so live that death shall have no terror for us. May the going of our loved ones make heaven more real and bring it nearer to us. Amen.

Sunday—Good Tidings for the Meek
Isaiah 61:1-11

We cannot read these words of the prophet without being reminded of the scene in the synagogue, when Jesus took the roll, read this portion, and then added the word, Today hath this Scripture been fulfilled in your ears. Well might the world have expected that a messenger from heaven would come with ill tidings on his lips, would announce death, penalty and destruction. But Christ came to promise peace, to publish salvation, to preach good tidings to the meek, those crushed and hopeless ones, who have lost all spirit and think there is no light, no cheer in this life for them. What a conversion takes place, when the Light of the world enters there to dispel the darkness and exert its healing effect!

Prayer: We are grateful, O Father, that we know that all things are to work together for good through Thy kind Providence. Though we may be cast down, our hearts torn with grief, yet we know Thou art ever ready to impart to us Thy peace and assure us of Thy love, the same yesterday, today and forever. Amen.

AND IT'S TOO BAD

The professor was conducting an intelligence test. Suddenly he pounced on a student:

"How many make a million?"
"Not many," said the student.
He passed.—Montreal Star.

DISILLUSIONED

Jinx: "That fellow's made a pot of gold."
Blinx: "What makes him look so miserable, then?"

Jinx—"He didn't find any rainbow at the end of it."

Puzzle Box

ANSWER TO—BEHEADED ACROSTIC,
No. 13

SAINT VALENTINE

MAKE 10 WORDS OUT OF THESE
20—No. 9

1. Washing	11. plant
2. Ida	12. fare
3. War	13. ground
4. Mary	14. ho
5. Enter	15. man
6. Sup	16. wick
7. Thorough	17. paper
8. Chair	18. land
9. Back	19. ton
10. News	20. prise

A. M. S.

the Conference on the Cause and Cure of War are permitted to have 100 delegates. The Young Woman's Christian Association had 99 members in attendance, the nearest their quota of any organization. Women from the Reformed Church in attendance were Mrs. A. S. Weber, Miss Ziess, Mrs. James M. Runkle, Miss Alliene S. De Chant, Miss Pauline Holer, Mrs. Calvin K. Staudt and Mrs. Irvin W. Hendricks.

At a recent meeting of the Girls' Guild of Zion Church, Chambersburg, Miss Elizabeth McCullough, secretary of Thank Offering, gave each member a new box. Each of the pretty basket boxes, so familiar to Guild girls, contained a favor of delicious

Woman's Missionary Society News

Mrs. Edwin W. Lentz, Editor
311 Market St., Bangor, Pa.

Word has reached us of the Home-going of Mrs. M. E. Whitmore, the second president of the W. M. S. of General Synod. Mrs. Whitmore's death occurred in Grand

Rapids, Mich., Jan. 24. Burial was made at Martinsburg, W. Va. A fuller account of her life will be given in the March "Outlook of Missions."

Mrs. F. E. Boigegrain, president of Northeast Ohio Classical W. M. S., writes: "For the Christian Fellowship Congresses our Classis divided into 4 districts, with a secretary in each, appointed by the secretary of Organization and Membership. She is chairman of the Women's Congresses. Our Synodical president sent out all the material." Are you remembering the Christian Fellowship Congresses in prayer?

Each of the 11 organizations sponsoring

candy wrapped in tissue and tied with Guild colors, giving a festal air to an otherwise prosaic distribution.

The Missionary Union of Chambersburg held an interesting relay class on January 29 for the study of the book "India Looks to Her Future." The study was conducted by Miss Gertrude Schultz, New York.

Cause and Cure of War. "The National Conference on the Cause and Cure of War has completed the work for which it was organized, and should now go on to the task of persuading the United States to assume world leadership in the peace movement," said Mrs. Carrie Chapman Catt in opening the 6th annual conference in Washington on Jan. 19. Approximately 600 women, representing the 14,000,000 members of the 11 national organizations which sponsor the conference, were in the audience. The general objectives of the National Committee are the following: 1. To build effective peace machinery; 2. To reduce war machinery; 3. To obtain guaranteed security against war for every nation, as its final aim.

The speakers were of national and international reputation, such as Senator David A. Reed; Paul Kellogg, editor of the "Survey"; Jane Addams, of Hull House; Admirals Wm. V. Pratt and Mark L. Bristol; Edward P. Warner, editor of "Aviation"; Major General John F. O'Ryan, Commander of the 27th Division during the War; Stanley High, editor of the "Christian Herald"; Bruce Bliven, editor of the "New Republic"; William C. Redfield, formerly Secretary of Commerce, and others whose names may be less familiar but who are specialists on some phase of the cause or the cure of war.

From this galaxy of thinkers came a store of thought, and profound reasoning that filled each moment of the conference with unflagging interest. Conflict of opinions, discussion, questions from the floor, left no time for cultivation of repose. Thrilling was the session at which the question: "Does the attitude of the ruling powers toward their colonies, dominions, or possessions influence their preparedness for war?" National representatives of Britain, France, Italy, United States, and Japan led this discussion, with Stanley High as discussion guide. At the session following was discussed: "The attitude of resident people toward controlling empires." Ameen Rihani, speaking for Syria; Vicente Bunuan for the Philippines, and Haridas Muzumbar for India. At these two sessions was presented the viewpoint of the so-called "master" and "servant" nations.

In considering peace machinery, it was General O'Ryan who urged, in army parlance, that we "concentrate on our first objective"—the World Court. Since Mr. Elihu Root has so recently addressed the Senate Committee on Foreign Relations urging the adherence of the United States to the World Court, thus drawing the thought of our people to it, it seems fitting to close these brief notes from a great conference by quoting the closing words of General O'Ryan's address:

"I do not believe while the United States remains without the World Court, that efforts for reduction of armament will prove effective. Even if a reduction could be accomplished, it could be conceivably accomplished only upon a basis of parity, and the effect of this so far as peace is concerned would be the substitution of "one-gun" fighters for "two-gun" fighters. The war problem would still be with us, modified only by some reduction in the urge for war based upon excessive armaments. To sum up, I believe the duty of all advocates of a world organized for peace, is to concentrate upon the adherence of the United States to the World Court. Our adherence will give the Court the increased power and influence so essential to indicate to the world that it is a dependable substitute for war. Should we remain outside

the World Court, it is quite certain that the tendency of European peoples will be to combine for the protection of their common interests. If we continue our present policy of going it alone in the world, ordinary prudence dictates that we substantially increase our armaments, not reduce them. Soldiers and sailors are not responsible for this policy. That is the sole responsibility of the civil side of our government. We have a God-given opportunity to aid in guiding the destinies of world peace from within the world household if we will but enter, rather than to remain without, an object of suspicion and ultimately, perhaps, of combined unfriendly action."

E. C. H.

REDEDICATION AT TUSCARORA, PA.

Zion's Church, Tuscarora, Penna., Rev. Theodore J. Schneider, pastor, re-dedicated its house of worship on Sunday afternoon, January 11. The building had suffered serious damage when in June the entire ceiling fell down, smashing pews and windows, besides loosening plaster on the walls and disfiguring the chancel. The accident occurred while members were strengthening the tower for a new bell. One of them placed his foot on the ceiling of the church for support, and the cover fell. It is believed that lightning had split the main girder horizontally. Fortunately no one was injured, and the congregation has just reason to be thank-



11,102,664

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*"Who can tell the pleasure,
Who recount the treasure,
By Thy Word imparted
To the eager-hearted?"*

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AMERICAN BIBLE SOCIETY
Bible House, Astor Place, New York, N. Y.

been covered with stucco and the wooden portions re-painted. Today the Church appears like a new building, and the colonial room of worship challenges comparison. The pulpit, which is probably as old as the Church, is of unusual design and elicits the admiration of those who recognize its historical value. On the front it bears a



A View of the Newly Renovated Interior of Zion's Church, Tuscarora, Penna.

ful to God that the mishap did not occur during service. The bell, a gift of Mr. Daniel G. Pfeiffer, in memory of his mother, was duly hung and was dedicated on September 28. After the accident to the Church, the members immediately set about the task of re-building the interior. It is remarkable what a small congregation, numbering only about two dozen active members, can do. All the damage was promptly repaired. There are new ceiling and new pews, and the interior is re-finished and re-painted. At the same time, the century-old stone exterior has

sunburst radiating from the IHS. A new plain Latin cross in wood, hung on the chancel wall behind the pulpit, provides a focus for the Church. The guest speaker at the service of re-dedication was Rev. E. F. Faust, of West Hazleton, Pa., a former pastor. The service music was sung by the McKeansburg Choral Society. The festival continued for three week-day evenings, during which the guest speakers were Revs. George Powis, of Tamaqua, Pa., Pierce E. Swope, of Lebanon, Pa., a former pastor, and Dr. A. C. Thompson, of Tamaqua, Pa.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

First Sunday in Lent

February 22, 1931

Jesus Bearing the Good Tidings

Luke 8:1-15

Golden Text: He went about through cities and villages, preaching and bringing

the good tidings of the kingdom of God. Luke 8:1.

Lesson Outline: 1. The Motive. 2. The Ministry. 3. The Method.

Our lesson consists of the eighth chapter of Luke. It is the narrative of one of the missionary tours of Jesus through "the cities and villages, preaching and bringing the good tidings of the kingdom of God."

(v. 1). This lesson, therefore, is rich and varied in its content. It tells of parables and miracles. It reports the wonderful words of Jesus, and His merciful work of healing and helping. But all these messages and ministries are the work of the Son of man, who came to seek and to save that which was lost. They were missionary activities, one in aim and purpose, though manifold in method. The title of our lesson, Jesus the Great Missionary, sums up this long chapter.

Our printed lesson is confined to the Parable of the Sower (vs. 1-15), one of the most familiar of the Master's teachings. But our familiarity with it does not dull the keen edge of its eternal truth. In this marvelous picture of sower, seed, and soil we have a concise portrayal of the work of the Church in all its phases. In its vivid imagery we find all the factors that condition the success of the gospel, and all the causes that produce failure. Teachers may, therefore, concentrate their attention upon this detached portion of the chapter. Here, in the Sower and in the seed, which is "the word of God," we find the hope of a harvest, bountiful and beautiful, in spite of all the hazards and hardships of sowing. And here, in the fourfold soil—stolid, sentimental, sordid, and sincere—we find the reason for a harvest that is scanty in measure and slow in coming, in spite of all the love of God and the labor of man.

In these notes, however, I shall comment on the entire chapter. We have there a glimpse into some busy days of the Master's life. We see Him at work, bearing the good tidings for the salvation of mankind. Let us learn, from His living example, some of the principles and methods of our missionary task.

I. The Motive. Why did Jesus become a missionary, bearing the good tidings to city and village? What impelled Him, and what sustained Him in a task that was not remunerated, yea, not even appreciated? Our lesson-chapter does not answer such questions in didactic terms. But His impelling and sustaining motive is apparent. It underlies every saying of His, and it shines through every act. It was His faith in the goodness of God, and in the priceless value of human souls.

Jesus brought to men the good news of the Kingdom of God. That is the supreme and central fact, and all else is derivative. He had a vision of God as no prophet before or after Him. He knew the Father. He understood His redemptive purpose for all mankind. He saw that this divine love was the greatest fact in all the universe. Without it, life has no meaning. All its problems and mysteries are insoluble. It is faith in a God of infinite love that makes possible and sensible a belief in man's redemption from sin, and in the establishment of a divine kingdom of righteousness, joy, and peace. That deep spiritual insight was the master-motive of our Lord's career. His supreme desire was to bring men to God; to get them to accept humbly their Father's love, and to respond to it with their love and loyalty. That was the meaning of the glad tidings of the Kingdom of God that was forever upon His lips.

And Jesus also had a new vision of man. He saw in him a child of God, and, therefore, a creature of infinite value. That does not mean that our Lord was blind to sin. On the contrary, He knew that sin was the greatest and the most dangerous malady of mankind. Not sickness or poverty, not social injustice or political oppression, but sin. For it obscured, and even destroyed, the supreme worth of man as a potential child of God. That is why Jesus hated sin so bitterly. That is why He counted no cost too great, and no sacrifice too heavy, to save men from sin.

But the sin of men never blinded Jesus to their eternal worth. Even in prodigals and publicans, beneath all the tragic horror and shame of sin, He still discerned the image of God. It was marred, but

never obliterated. It could be cleansed and restored through repentance and faith.

That attitude of Jesus toward man is beautifully illustrated in the story of the Gerasene demoniac (vs. 26-36). It would be difficult to imagine a lower type of man than this "exceeding fierce" madman, known and feared throughout that region. But Jesus regarded him with compassionate understanding. He transformed a raging demoniac into a worshiping disciple. Devil-possessed, he inspired men with fear and loathing. Emancipated from the power of evil, he sat at the Master's feet, "clothed in his right mind."

Contrast with that touching scene the behavior of the owners of the herd of swine. The loss of their swine meant far more to them than the health and happiness of a man. They would have preferred demons and their swine to a manifestation of divine love that helped men, but that hurt their business. They besought Jesus that He should depart from their borders, lest more swine perish for the good of man. The Master complied with their request. He does not abide where men love swine more than souls.

Thus, then, our lesson teaches us the supreme missionary motive. It is found in Christ's vision of the Kingdom of God, where God and man live and labor together in a fellowship of love. It is rooted in a vision of God as the loving Father of all mankind, and in a corresponding vision of the priceless worth of man, as His child. Sometimes men urge upon us lesser and lower motives for the great missionary enterprise, and the inevitable result is partial failure. Men will be found in large numbers, and money will flow abundantly when the love of God and man constrain us to proclaim the good tidings of the Kingdom to the ends of the earth.

II. The Ministry. Impelled by this great motive, we see Jesus at work in cities and villages, among the sick and sound, with individuals and with groups. His love and labor knew no bounds, and it recognized no barriers. His ministry was to all classes and conditions of men.

We read that His mother and brothers came to Him, "and they could not come at Him for the press" (vs. 19-21). Jesus did not spurn the bonds of the flesh. He loved His kindred. Even in the agony of the cross He provided tenderly for the care of His mother. But He was at work establishing a new relationship of the spirit that should link all mankind into a loving brotherhood. He said, "My mother and My brethren are those which hear the word of God and do it." Again, we see Him in the country of the Gadarenes, on alien soil, holding familiar intercourse with the herders of swine, a tainted and forbidden occupation. But Jewish prejudice and bigotry did not restrain Him from exercising His universal ministry.

And everywhere Jesus performed a three-fold ministry. He preached and taught and healed. The whole of man felt His transforming and renewing power: soul, mind, and body. His gospel was intimately related to every need of man, to the temporal and material as well as to the eternal and spiritual. It was more than the promise and prospect of heaven to all who repented and believed. Here and now, in the midst of all his infirmities, it brought help and healing to men.

And so Jesus, the great Missionary, was also the great Teacher, and the great Helper and Healer, as He walked through the cities and villages. When much people were gathered together He taught them by parables (vs. 4-8), He healed an afflicted woman, and He raised the daughter of Jairus (vs. 41-56).

Missionary labor still comprises preaching, teaching, and healing. God has joined them together, and no man can cut them asunder. His good news of the Kingdom are for the whole of man. When that divine Kingdom comes in its fullness, it saves mankind from sin, ignorance, and

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suffering. And the promotion and consummation of the Kingdom, at home and abroad, requires schools and hospitals, no less than Churches. Our medical, educational, and social work will be ineffective without the gospel. But the preaching of the gospel will lack power, unless it finds concrete expression in vital ministries of help and healing.

III. The Method. Two interesting and important features of Jesus' ministry are brought to light in our lesson-chapter. He placed a double responsibility on those who heard the glad tidings. First, they must take heed how they hear, and, then, they must spread the goods news.

"Take heed, therefore, how ye hear." That is the meaning and the solemn warning of the parable of the Sower (vs. 4-15). The preacher must be faithful in the proclamation of the great message, but there his responsibility ends. And the fate of the seed, the prospect of the harvest, depends upon the character of the soil. And that soil is the human heart, with all its waywardness and wickedness.

Again, Jesus reminded those who heard and accepted His gospel of their duty to give it to others (vs. 16-18). A lighted candle must not be put under a bed. It must be set on a candlestick. Those who have been blessed must become a blessing unto others.

Here, then, are two points in the method of Jesus which we may well ponder. Hearers share with preachers the responsibility for the harvest. There is comfort in that for many faithful ministers of the Lord who sow without reaping. There is a solemn warning in it, also, for men who hear the gospel without heeding and doing. And there is a summons to all, clergy and laity, to share joyfully and eagerly the responsibility of establishing God's Kingdom to the ends of the earth. There is no finer or fuller test of the reality of a man's Christian discipleship than his attitude toward the great missionary enterprise of the Church, at home and abroad.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Feb. 22: Every Christian a Missionary
Acts 1:6-8

The words **Christian** and **Missionary** are practically synonymous. In the Armenian language the ending *ian* means "Son of," just as in the Welsh language the final *S* in Jones means the son of John. A Christian, therefore, is a son, a child of Christ. He is born of God and has the mind and spirit of Christ. Like a son not only inherits the nature and the substance of his father but also carries forward and perpetuates the name and the very life of the father, so the Christian is the representative of Christ and carries forward the work and does the will of Christ in the world. A Missionary is one who is sent to bear witness of Christ and to extend the Kingdom of Christ into all the world. It is impossible to be a true follower of Christ without doing the will of Christ.

The great burden that was ever resting upon the heart of Christ was that He might have followers who would represent Him after He was no more with them in the flesh. Early in His ministry He chose His disciples that "they might be with Him and that He might send them forth." After He had accomplished the work which the

Father gave Him to do He gathered His followers into a mountain in Galilee and gave them His great commission: "Go ye into all the world and make disciples of all nations." And then when He parted from them on Olivet's brow He gave them the final marching order: "Ye shall be My witnesses, beginning at Jerusalem, through all Judea and Samaria even unto the uttermost parts of the earth." These were His last words, and then a chariot of cloud took Him from their sight away. Here we not only have the marching orders, but also the order of the march. They were to be witnesses, and they were to follow the order from Jerusalem, through Judea, and Samaria, even to the ends of the earth. In obedience to this command the early disciples set forth and within one generation they had gone practically to the then known ends of the earth bearing witness to Christ. It never occurred to those early followers of Christ that they were anything else but Missionaries, ambassadors of Christ. They could not but tell the things they had heard and seen and felt. They simply had to share their experience with others. First they confined themselves to their own people, the Jews, but ere long they overleaped national and racial bounds and the Gentiles were told the good news and accepted it, and thus from land to land they carried the gospel of Jesus.

Nineteen centuries have passed since those early disciples went forth, and millions of people have been won for Christ since that time. The name Christian, which was at first given in scorn and derision, has now been adopted and appropriated by multitudes who wear it as a badge of honor and glory in its meaning. And while the functions and features of a Christian have at times been obscured, the original significance has never been set aside. Every Christian is a Missionary, and the mandate to bear witness to Christ is just as obligatory today as it was when it was first given by Christ.

Somehow we have drifted away from this original idea of a Christian. We have gotten the notion that a Christian is a person who accepts a certain creed or joins a certain organization. We have so largely robbed the term of its true meaning. We have come to think of certain Christians among us who leave home and country and go to far off lands and preach the gospel to strangers and foreigners, as Missionaries. And the rest of us who stay home are merely Christians. We have made ourselves believe that these Missionaries are different from ourselves, that they have received a special call to some great task in the Kingdom and we clothe them with a halo of romance, and think that we have discharged our full measure of responsibility when we dole out to them a few dollars or send them a box of second-hand clothes and occasionally utter a formal prayer in their behalf.

The fact, however, is that every Christian is a Missionary. The Missionary motive and impulse, the Missionary task, inheres in the very nature of a Christian. One cannot be a true Christian without being at the same time a Missionary. We may not all be doing precisely the same work, we may not all be laboring in the same fields, but the inner motive of our lives must be the same. It may not be practical, indeed it is not possible, that all Christians should go to other lands and preach the gospel—but a Missionary is not necessarily one who goes to other countries, but he is the representative of Christ and of other Christians no matter where he may be. A Christian can be, indeed must be, a Missionary in his own home, in his own community, in his own city and country as well as in lands beyond the seas. Space, geography, do not make one a Missionary, and another not a Missionary. It is not a matter of location at all. It is a matter of spirit, of motive, of service which one renders to Christ. It is a

matter of obedience to Christ's will.

The fact that every Christian is a Missionary is not something that can be done by proxy. Some folks think that they can send others and support them by their gifts and thus fulfill their missionary responsibility. But this duty cannot be discharged so easily. No one can do for us what we ourselves must do. We ourselves must be witnesses for Christ. This must be done by word and work, by lip and life. We must tell others about Christ, and so live that others seeing our good works may glorify our Father in Heaven.

For some people to say that they do not believe in Missions, and that they take no stock in Missionaries is equivalent to saying that they do not believe in the work of Christ and have no interest in His followers or in what they try to do for Him. Most people, of course, do not understand the relation between Christ and the work of Missions and therefore they know not what they say when they oppose this fundamental and basic work which Christ has laid upon the heart of everyone who calls himself by His name. Every Christian is a Missionary or a misnomer.

UNANIMOUS ACTION OF ST. PAUL'S CLASSIS

To the Commission on Closer Relations and Church Union:

WHEREAS, the Commission of our Church is now interested in promoting a larger union, which we look upon with favor as advancing the kingdom of God.

WHEREAS, we have already made progress toward union with the Evangelical Synod of North America and this union is most acceptable to our people.

WHEREAS, all that the Evangelical people stand for and are is acceptable to us in general religious viewpoint, in form of government desired, and in natural heritage.

WHEREAS, the presence and prestige of that worthy body together with our own, so similar in nature, would make for a far more satisfactory and balanced union in true brotherhood.

WHEREAS, we feel that having begun we have now no reason to reverse our decisions.



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We, the members of St. Paul's Classis, on motion unanimously passed, do therefore request the Commission on Closer Relations and Church Union to extend to the Evangelical Synod of North America an invitation to enter into this deliberation looking towards the larger union of Churches now anticipated by the Commission.

THE WICKERSHAM REPORT

There has been more fool talk, by otherwise intelligent people, about this matter of Prohibition than there has been about any other subject that has come before us as a nation. The way in which the Wickersham report has been received is evidence of the willful stupidity of our people on the subject of Prohibition. The report has been sneered at and condemned by hundreds of those who evidently did not trouble themselves to read it.

Certain things are made perfectly clear by the report. One is that the process by which the Eighteenth Amendment was adopted was orderly and representative of the conviction of the country at the time. Another is that the difficulties in the way of enforcement were so great that it was impossible that they should have been overcome quickly. And a third is that the greatest difficulty in the way of enforcement is the hypocrisy of a great part of our "respectable" people. Members of business men's luncheon clubs salute the flag and engage in sentimental slobber about patriotism and the glories of our Constitution, and then go to telephone the bootlegger.—Dr. Alvin E. Medary.

Brooklyn, N. Y.

NEWS OF THE WEEK

Mrs. Henry W. Elson

The number of unemployed wage earners throughout the country early in January was put at 5,700,000, an increase of 200,000 over revised December figures, by William Green, president of the American Federation of Labor.

Former Kaiser Wilhelm II, of Germany, passed Jan. 27 his 72nd birthday at Doorn, Holland, with only a few relatives present.

The Swedish aviator, Captain Einar-Paal Lundborg, who personally rescued General Nobile from the ice floe and conveyed him to the Swedish base of operations at Spitzbergen, died at Stockholm after a crash of a new type army plane he was testing.

Relics of prehistoric times have just been discovered at El Meadi, a suburb of Cairo, by Professor Mustapha Amer, of the Egyptian University. The relics show a town built before Memphis.

The appropriation by the government of \$25,000,000 to be administered by the Red Cross for the drought sufferers has been refused by the Red Cross claiming that it is in a position adequately to complete the task.

Secretary Mellon of the Treasury denounces the floating a \$3,400,000,000 bond issue to pay off immediately the adjusted service certificates held by World War

veterans, which ordinarily will be due in 14 years. He has estimated that the Government will end the fiscal year with a deficit of \$375,000,000. The business recovery would be retarded and unemployment prolonged by the bond issue proposed, the Secretary said.

Twenty-one Italian soldiers were killed by avalanches in the mountains above Bardonecchia during winter manoeuvres in the worst Alpine tragedy in recent years. They were caught by a blizzard on their return Jan. 27.

Finland has moved for a revision of the dry law after giving it a trial of 12 years. The government has appointed a committee of experts to investigate conditions.

The British Labor Government won a hard battle Jan. 28. It got its trades dispute bill passed on the second reading in the House of Commons by a majority of 27. The vote was 277 to 250.

Thirty coal miners were killed when 600 pounds of black powder exploded in a mine near Linton, Ind., Jan. 28.

The 1930 Edison Medal, awarded annually by the American Institute of Electrical Engineers for outstanding achievement in the field of electricity, was presented Jan. 28 to Dr. Frank Conrad, of Pittsburgh, assistant chief engineer at the West-

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inghouse Electric and Manufacturing Company, for his contribution to radio broadcasting and short-wave radio transmission.

The income tax collections in 1930 were \$2,332,969,300, a decrease of \$169,837,000, according to an Internal Revenue report.

General Henri Berthelot, who became Chief of Staff for Marshal Joffre at the outbreak of the World War in 1914, died in Paris Jan. 28.

The House Appropriations Committee Jan. 29, by a vote of 18 to 11, rejected the Senate amendment to the interior supply bill appropriating \$25,000,000 to the Red Cross for drought and unemployment relief.

The United States Government has apologized to Benito Mussolini, Dictator of Italy, for the "reflections" upon him contained in the speech of Major Gen. Smedley D. Butler of the Marine Corps at Philadelphia, Jan. 19, and has ordered the General to be court-martialed. The trial will be held in Philadelphia Feb. 16.

A warning was given in a "London Times" editorial Jan. 29 that Russia's five-year plan may succeed and may force Western nations to revolutionize their industrial systems to keep pace with the Soviet. Otherwise the world may be flooded with cheap Russian goods.

Koritza, Albania, was wrecked by an earthquake Jan. 28. Six persons were killed and many injured. Earthquakes were also felt in Spain and Southern Mexico. There were no casualties and little damage done.

Archibald Bannatyne, originator of the famous dollar watch, died at Waterbury, Conn., Jan. 29. He was 78 years old.

The planet Eros Jan. 29, 30, reached a point nearer to the earth than at any period since its discovery in 1898, being at those dates within 16,000,000 miles of the earth. At other periods it is as far as 165,000,000 miles away.

Prime Minister Richard B. Bennett, of Canada, made a visit to Washington and was entertained Jan. 30 at dinner by President and Mrs. Hoover.

The Navy Department has asked to be relieved of the administration of the Virgin Islands and it soon will have a civilian government. Dr. Paul Pearson, of Pennsylvania, and president of the Lyceum and Chautauqua Managers' Association of America, has been proposed by President Hoover for Governor. Other civilian officials will be appointed in replacement of naval officers.

The association of Lincoln Ellsworth, the American explorer, with Captain Sir Hubert Wilkins in organizing and possibly accompanying the latter on his project of a submarine polar trip in May, has been announced.

Feb. 2 marked the 50th anniversary of Christian Endeavor. The Golden Jubilee was celebrated in thousands of Christian Endeavor Societies all over the world.

Carrying 19 men and 180,000 pieces of mail, the Dornier flying boat DO-X, largest airplane in the world, Jan. 31 completed the first leg of her long-delayed flight from Lisbon to New York by way of South America. The airplane started from Altenrhein, Switzerland, on Nov. 5, 1930. At Lisbon her left wing was destroyed by a blaze from a short circuit.

The Right Rev. Edward Rondthaler, Bishop of the Southern Province of the Moravian Church, died at his home in Winston-Salem, N. C., Jan. 31. He was 89.

Mrs. Anna Sinton Taft, widow of Charles P. Taft, and sister-in-law of the late President William H. Taft, died suddenly at her home in Cincinnati at the age of 78. Her estate is estimated at more than \$50,000,000.

Mahatma Gandhi and his all-India Congress party have ordered civil disobedience to go on "until explicit instructions are issued to the contrary." They have warned the people that there must be no let-up during peace moves.

Mrs. Henderson, widow of a former Sen-

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President.*

ator from Missouri, has offered her home to Congress for vice-presidential headquarters. Mrs. Henderson is almost 80 years old and many times a millionaire.

The investment in the 1,113 airports that were in use in the United States on Jan. 1 was \$115,068,500, the Aeronautics Branch of the Department of Commerce has announced.

The Reichstag reopened Feb. 3 and faces a critical session. The Bruening Cabinet seems determined to make one last attempt to govern the country in a parliamentary way.

A severe earthquake rocked Napier, a city of 14,346 population on the west coast

of New Zealand, Feb. 3, and is reported to have caused great loss of life.

Dower House, Baltimore, one of the most historic manor houses in Southern Maryland, was swept by a fire Feb. 2. It was built by the second Lord Baltimore in 1642.

Two score persons have been seized for a plot in Cuba. Numerous students and alleged Communists are said to have planned the overthrow of municipal authorities in Matanzas. The Congress has granted President Machado extraordinary powers to restore public order.

M. Adatshi, Japanese ambassador to France, was recently elected president of the International Court of Justice at The Hague, Holland.

The 6th congress of the International Chamber of Commerce will open in Washington on May 6. Problems relating to general business depression will be taken up, for discussion.

THE GOOD FELLOWSHIP CLASS OF ST. PAUL'S CHURCH, BUTLER, PA.

(See cover page)

An increase of more than one hundred per cent in both enrollment and attendance — this is the record made by the Good Fellowship Class, the Men's Bible Class of St. Paul's Church, Butler, Pa., Rev. Francis R. Casselman, pastor.

The increase was due to the unceasing efforts of the officers and committees of the class, especially to the splendid teaching of Mr. A. F. Wachsmuth and the untiring personal work of the president, Mr. H. W. Eberle. Regular attendance was stimulated by a new style Class Roll Board, invented by the president, which keeps a perfect and plainly visible record of the membership both present and absent each Sunday. The other officers of the class (all re-elected for 1931) are: vice-president, John Tack; secretary, M. O. Hoover; treasurer, J. A. Perry. The membership of the class is now forty-nine.

The "Good Fellowship" of the class is enriched by the social meetings which are held each month. During the summer two picnics were held. The first was for members only and forty-four were present, while at the second, with wives and families invited, the attendance was one hundred and four.

BOOK REVIEWS

The Artist and the Critic, by Lynn Harold Hough. Abingdon Press. Price, \$1.50.

Some men simply cannot help themselves, they must strike bottom when developing a theme. For them it is utterly impossible merely to touch here and there. They deal only in that which is fundamental. There is no argument for them that does not rest upon eternal principles. They go down into the deep waters and come up with that which makes you feel that it was worth their while to make the effort. They strike—and the sparks fly.

In "The Artist and the Critic," by Lynn Harold Hough, published by the Abingdon Press, the author deals with basic problems. All of us in some measure are both artists and critics. We create much or little of value in proportion as we exercise both the creative and the critical faculties.

The book is very readable. It might be read with much profit by any men who from the positions they occupy ought to have the ability to think clearly.

R. F. R.

WEST NEW YORK CLASSIS

West New York Classis met in its 68th annual session, Thursday, Jan. 29, at Zion Church, Buffalo, N. Y. The attendance was heartening, and especially commendable on the part of the elders. Sessions were

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9D. Dark Oak	35.00
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Board No. 5

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5D. Dark Oak	27.50
5W. Walnut	30.00

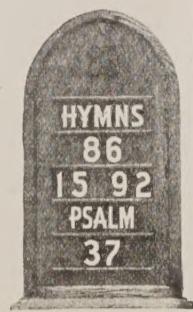
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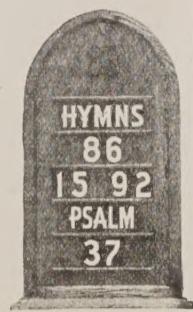
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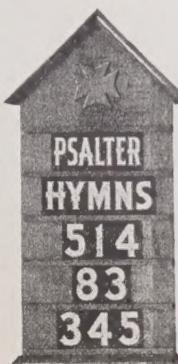
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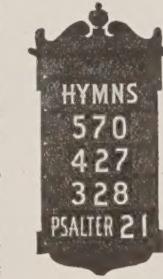
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No. 12

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH IN THE UNITED STATES

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PHILADELPHIA, PA.

opened with divine services, Dr. A. V. Casselman, a guest of the Classis, delivering the sermon, and Rev. John M. Peck and Rev. V. Walenta conducting the Communion. After the opening services, Classis proceeded with its order of business. The new officers elected were: Rev. F. H. Diehm, president; Rev. J. H. Rettig, vice-president, and Rev. A. A. Meussling, stated clerk.

The reading of the parochial reports revealed several items of interest and significance. It would appear that the cause of the Church still finds support in the congregations despite various difficulties which are besetting the work. Due to the depression, several reports stated, Consistories are coping with financial problems. Looking at the brighter side of the picture, however, we are happy to note that the outlook is a cheerful and hopeful one.

Christian Education is progressing favorably in Sunday Schools and preparatory classes. Several pastors reported that the young people are manifesting interest in divine services and in the young peoples' organizations. Consistories are faithful in the discharge of their duties and are a source of help and confidence to their pastors. In general, we may say that a fine spirit of optimism pervaded the sessions and that West New York Classis looks forward to another year of blessed and fruitful labors.

Classis took note of the recent developments in the matter of Church union. On every hand expressions of keen disappointment were heard that the project of union with the Evangelical Synod seems to have been abandoned and the sentiment prevailed that the Commission has overstepped its authority.

PHOEBE HOME, ALLENTEWON, PA.

Rev. Frank H. Moyer, Supt.

It is with deep regret that we record the death of O. B. J. Haines, one of Allentown's well known citizens. He was also a supporter of the Home from the time of its establishment until his death.

Last Sunday he had an appointment to teach the Sunday School lesson to the Home family at 2 o'clock. But it was announced early in the day that he had suddenly died. The Home family was greatly shocked and much grieved to learn of his death.

For many years Mr. Haines, in the absence of the superintendent, came to the Home regularly from Sunday to Sunday to teach the Sunday School lessons. During certain seasons of the year he would invite Church choirs from far and near to assist in the singing in connection with the services he was conducting. He was a very able man and put much effort into preparation for this work. He was very faithful and a great blessing to the folks of the Home. He was held in very high esteem by the Home family.

OBITUARY

LIEUT. ALBERT C. GLESSNER

Lieut. Albert Conrad Glessner, a popular World War veteran and member of Charles E. Kelley Post, American Legion, died at his home in Meyersdale, Pa., Jan. 19, after a long and distressing illness, and was buried on Jan. 22, with military and Masonic honors, as well as with the rites of the Reformed Church.



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Lieut. Albert C. Glessner

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He was born in Meyersdale and spent nearly all of his 40 years of life there. His character was most exemplary during his entire career and as long as he was physically able he was a most worthy, useful and industrious citizen. During his young manhood he was an efficient clerk in the store of his uncle, Albert C. Glessner. Later he was a successful traveling salesman, in which occupation he continued until his health gave way more than 3 years ago. All his lifetime he was a faithful and active member of the Amity Reformed Church, where the funeral services were conducted. A quartet composed of Misses Sue Baer and Lepha Suder, and Messrs. Karl Leith and W. C. Price sang some beautiful hymns, and Rev. B. A. Black, pastor of Amity Church, delivered a very feeling funeral discourse which he prefaced with a very full and accurate biographical sketch of Lieut. Glessner.

Lieut. Glessner, son of Charles F. Glessner, deceased, and Anna Poschman Glessner, was born Aug. 19, 1890. He was baptized Sept. 6, 1890, by Dr. William Rupp, and confirmed April 10, 1903, by Dr. A. E. Truxal. Oct. 19, 1919, he was united in marriage with Miss Maud Saylor, a childhood acquaintance and schoolmate. Soon after his marriage he located in Connellsburg, Pa., where he remained for 5 years. He transferred his membership from Amity

Church to Trinity Church, Connellsburg, who, recognizing his ability and capacity for leadership, elected him elder, Sunday School superintendent, choir director, and delegate to Classis and Synod. In 1925 a business opportunity made it possible for him to return to his native town, where he again united with Amity Church. During the World War he enlisted Oct. 6, 1917, at Rockwood and later was made second lieutenant at the Officers' Training School at Camp Gordon. He was sent to Camp Sherman, Chillicothe, O., where he was honorably discharged Dec. 8, 1918. After suffering from a stroke in 1927 he was removed to the Government hospital, Point Perry, Md., and the Walter Reed Hospital, Washington, D. C., where he received excellent attention. When he learned that nothing could be done for him in the hospital, he was anxious to get home and spend his remaining days with his family. During the long period of his invalidism he received the tender care and attention from his devoted wife and members of his family. He is survived by his wife and three sons: Charles Harvey, Albert Conrad, and Frederick Saylor; his mother, Mrs. Anna Glessner; two sisters, Lydia and Elizabeth. His simple goodness, unselfishness in domestic life, and his spirit of reverence were secrets of his popularity and explain why he was so universally loved.